4: Stewart E-5 (1936) 1941 NR13 Northern Paiute NR13

CULTURE ELEMENT DISTRIBUTIONS: XIV NORTHERN PAIUTE

BY
OMER C. STEWART

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[i]
[Title Page]

4: Stewart E-5 (1936) 1941 NR13 Northern Paiute NR13

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The new series, known as Anthropological Records, is issued in photolithography in a larger size. It consists of monographs which are documentary, of record nature, or devoted to the presentation primarily of new data.

MANUFACTURED IN THE UNITED STATES OF AMERICA

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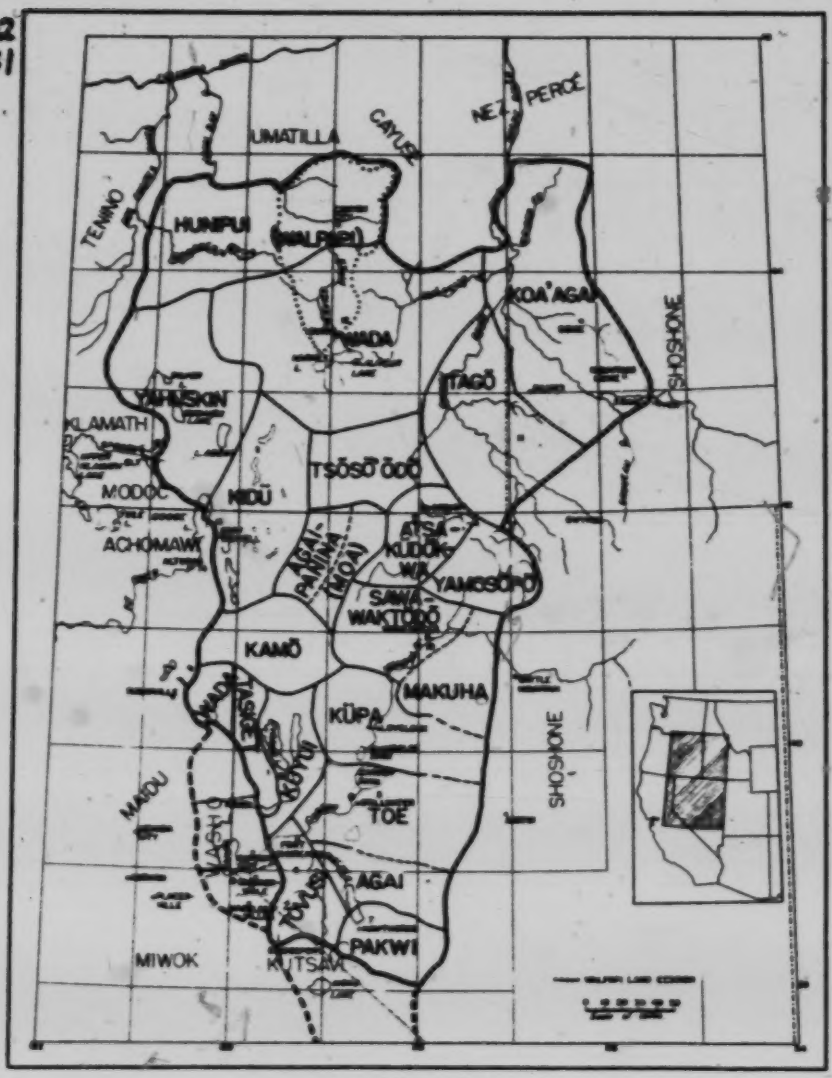

Map 1. Northern Paiute Bands.

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INTRODUCTION

121 This study is intended to show the presence or absence of certain elements of culture in representative bands of the Northern Paiute.[1,2] Information from two neighboring peoples, the Achomawi 101 and the Washo, is also included for the purpose 131 of comparison. The Northern Paiute of Owens Valley are not included because of Steward's studies of them.[3] Although some of the groups included here—notably the Kunipui, Walpapi, Wada, Yahuskin, Koa'agai, and Tagö—have been called Snake and Bannock and have had a "Plains type" of culture attributed to them, conclusive evidence is now on record to show that these bands are typically Northern Paiute.[4]

133 The habitat of the Northern Paiute is uniformly desert, being modified somewhat by streams carrying water into the area from the Sierra Nevada, Cascade, Teton, and Blue mountains. Their territory is shaped roughly like an isosceles triangle with its point at Owens Lake, California, and its 275-mile base at Blue Mountains in Oregon, about 600 miles to the north. With the exception of part of the arid plateau in the north, all the area lies within the Basin-Range physiographic province; in fact, the western edge of the Great Basin is approximately coterminous with the Northern Paiute western boundary. Even closer 137 is the coincidence of the western or northern tribal boundary and the edges of the desert sagebrush vegetation zone. The valley flora is dominated by sagebrush, shadscale, and greasewood. The ranges are generally placed in the "Piñon-Juniper Zone,"[5] but the piñon, found sporadically on the Nevada ranges, is absent from Idaho and 136 Oregon. Antelope, deer, and mountain sheep are fairly common throughout the area, although jack rabbit, ground squirrel, and other small game were certainly the chief source of meat. Contrary

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[1] The typewriting and drafting for this manuscript in preparation for publication was done by personnel of Works Progress Administration, Official Project 665-08-3-30, Unit A-15.

[104 194] [2] Phonetic key.—ə, "mute" e as in French je, le; ü, pronounced much as the u in German kühl or French lune; u, as in German gut; e, as in French été; i, as in French fini; a, as in English far; ġ, a velar sonant g accompanied by a uvular vibration; r, pronounced as French uvular r; ', glottal stop; v, bilabial v, as in Spanish; ą, nasal as in French. Other letters pronounced as in English.

[3] Julian H. Steward, Culture Element Distributions: XII—Nevada Shoshoni. AR 4: 209-359, 1941.

[4] Omer C. Stewart, Northern Paiute Bands. AR 2: 127-149, 1939.

[5] Shantz, 21, and map. [P. 361 (A)]

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INTRODUCTION

262 Contrary to what might be expected in such a desert region, fish and waterfowl were an extremely important dietary item for nearly all groups. Nevertheless, because of the inhospitable environment the available food was so often inadequate that the Indians learned to eat nearly everything which could support life. 221 Seasonal migrations in search of food took Indians of nearly every band into the areas recognized as belonging to their neighbors.

114 In the two and a half months available for this study* it was impossible to visit all the bands still represented by living Indians. Of the approximately twenty-one Northern Paiute bands, exclusive of those in Owens Valley, element lists were obtained from eleven.

124 Since it was impossible to follow the conventional methods of gathering ethnographic data, that is, by indirect questions which force informants to take the initiative in all descriptions, some mention of the methods employed should be made here. At the start of the inquiry of each complex, such as deer hunting or house building, a general question would be posed and the informant was allowed to offer what information he would. As a rule, however, it was necessary to ask about particular details, or to inquire whether something were done this way or that. With the first informant Northern Paiute names for various items and concepts were recorded; subsequently, with the remaining Indians, 124 the native name was used in questioning. To supplement the name, descriptions and pantomimes 115 were freely indulged in, but the greatest assistance was obtained from several hundred photographs of material culture and a number of actual specimens of beads, basket weaves, traps, games, and the like. Informants usually identified known types of material illustrated; consequently, blind informants were certainly at a disadvantage. The Indians seemed to appreciate seeing pictures of Indian artifacts and manifested particular delight upon seeing representations of their own types. Thus the pictures had the double value of establishing friendly relations between the investigator and the Indians and provided a means of exact identification of material culture.

For the obvious reason that no one individual knows all about everything in any culture, I checked, whenever possible, many parts of the list with two or more informants from the same band. Often it was necessary to use more than

*June 5-August 15, 1936.

[P. 361 (B)]

124 one informant in order to get information about
115 certain aspects of culture. When one informant
[121] supplied the data or when several agreed, no indication is made in the list. An asterisk beside the plus or minus indicates a note when disparate information was received. The entry in the column is what I considered the most correct answer when informants disagreed.

Definite detailed information concerning certain complexes was difficult to get. For example, even the best informants were unable to give consistent and clear answers to queries about house types, dress, property, net manufacture, and techniques in basket weaving. With respect to the first three, difficulties appeared to be due to a lack of fixed styles within a band. With respect to the last two, lack of personal experience seems to be the explanation.

127 While arranging the list for publication, I
114 consulted the available literature dealing with Northern Paiute culture. Whenever published information disagrees with that in the list, an asterisk is placed in the column to indicate a note concerning the element. Some confirmatory information from earlier sources is contained in the notes (also indicated by asterisk in list). The references to published sources are intended to serve as a guide to other, often fuller, de-

BANDS AND INFORMANTS

101 1, Te,[1] Tasigat-tuvimarai, "between dwellers,"
131 occupied Winnemucca and Spanish Spring valleys NE of Reno, Nevada, and small section of Truckee River E of Reno.

115 Informant.—Nick Dowmington, or Tusi Nick ("Little Nick") (indicated as ND), age ca. 86, born at Doyle, California. His father was from Winnemucca Valley and his mother from Honey Lake, California, Wada territory. ND spent a considerable part of his life at Honey Lake, but in 1936 lived with his son-in-law, Harry Sampson, at the Indian Colony near Reno. In spite of his age, ND was extremely active physically and mentally, had good eyesight, but defective hearing. Although he understood English fairly well and could speak it sufficiently to explain almost everything, his faulty hearing made work without an interpreter difficult. ND was one of the best-informed Indians I met all summer and seemed to know about all phases of Paiute culture. His knowledge of birds and mammals, manifested by identifying and naming them from pictures, was astonishing. Also extensive was his knowledge of band areas and former band captains, for he gave information about all bands from Owens Lake to Oregon. A tireless worker, he seemed to tell all he knew, which was probably due in part to his previous experience as informant for Dr. Willard

[1]The numbers indicate the order in which lists were recorded (see map). The band abbreviations, like Te, correspond with the headings of columns in the element list.

[p.302(A)]

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scriptions of data here skeletonized, as a check on information which could not be checked sufficiently in the field, and as a guide to illustrations. Of special value is the comparison of this material with that contained in Kelly's excellent monograph. Most of my data corroborate Kelly's, and disagreements occur usually in connection with traits for which she received conflicting accounts. Where published information refers to a single band, the abbreviation for that band name is given in the note. Thus: 272la. Ki: +, Kelly, 152, means that Kelly has reported the presence among the Kidü-dökadö of trait number 272la.

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Since the Northern Paiute area extends far beyond that originally assigned to the Paviotso by Powell (who described only the Northern Paiute of west-central Nevada, especially the Agai, Kuyui, and Toe), since all the Indians of this area from Blue Mountain, Oregon, to Owens Lake, California, now call themselves Paiute, and since the Indian Service officials and other white people in the area know these Indians as Paiute, I have confined myself to the term Northern Paiute rather than Paviotso. When, however, references cited indicated the trait as common to the Paviotso, I have noted that fact in the Ethnographic Notes section.

BANDS AND INFORMANTS

115

Park. I spent seven days in the Reno Indian Colony. Each morning I worked with ND as long as my throat would stand the required shouting, and each evening Harry Sampson, aged 43, acted as interpreter for three or four hours. Sampson was a good interpreter and interested in "old Indian ways" in spite of being the player-conductor of a jazz band. He attended Carson Indian School from 1898 to 1913. No one else at the Reno Colony seemed willing or able to give much information, although I attempted to talk with several, including Harry Stevens, Ben Rae, Tom Davis, and Nellie Hinckley.

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2, Ki, Kuyui-dokadö, "Chamistes cujus eaters," lived on the shores of lower Truckee River and Pyramid and Winnemucca lakes. Much of their original territory is now included in Pyramid Lake Reservation, administrative center for which is Nixon, Nevada.

115

Informants.—Dave Gibson (né Mahwee), or Dabidna (DG), age ca. 75, born on Virginia Mountain during a piñon-nut season. His mother was a Tasiget from Winnemucca Valley and his father was a Kuyui. Lived most of his life at Nixon, in school there from 1879 to 1887; spent two years, 1887-1889, at the government school at Grand Junction, Colorado. Being a reliable and willing worker he has had many positions with Reservation administrators and in 1936 had a contract to transport the mail to and from the railroad. When visited he lived with his son at Nixon. DG's sight and hearing were fairly good, but he was rather

lethargic. He was less informed than ND and volunteered little except upon direct question. Although he also worked with Park, he seemed inclined to give an answer whether or not he was sure. Because his mail route required half of each day, I used his brother, Dick Mahwee, when he (DG) was not available, thereby obtaining a duplicate list (K2 in list).

3, K2, Kuyui-dökadö.

Informants.—Dick Mahwee (DM), age 59, born at Honey Lake; DG's younger brother. Except for visits to Virginia City and Reno, he lived at Nixon most of his life. Waterman,* who took DM in 1910 to San Francisco to use him in linguistic work, said DM spent his childhood in Long Valley near Honey Lake. When interviewed he was nearly blind, but was otherwise in good health. Having been a "singing doctor" for 20 years and "dance captain" at times, DM was an excellent informant for certain phases of culture.* For material culture his knowledge seemed reliable, but he refused to say anything about childbirth, puberty, and the like, professing complete ignorance. DM spent only four years in school, leaving in 1888. He spoke fair English. I worked with both him and his brother (DG) without interpreters. Ten days were spent in Nixon, slightly more time with DG than with DM.

Additional ethnogeographical data were obtained from Jane Holbrook, Kuyui, and Hattie Whitehead, Kamö. There were several other informants at Nixon who possibly could have given valuable information.

4, Ku, Küpa-dökadö, "ground-squirrel eaters," lived on the lower Humboldt River and near Humboldt Sink. In 1936 several lived in the Indian Colony at Lovelock, Nevada.

Informants.—Gilbert Natchez (GN), age ca. 54, born at Brown's Station, 20 miles SW of Lovelock, Nevada. Both his parents were Küpa. GN lived about 36 years at Nixon, but learned of "old Indian ways" from his mother and grandmother. He lived at Lovelock in 1936. He fell off a train when a young man, which left him badly crippled. His sight and hearing were good. He was forced to remain much of the time at home, which, he said, was spent in talking old Paiute lore. I was impressed by his breadth of knowledge and by his ability to express himself. His lack of personal experience with aboriginal culture limited his knowledge; notwithstanding, he surpassed anyone else I found at Lovelock. He was taken to San Francisco and used as a linguistic informant by A. L. Kroeber. He proved very apt and was kept three months. He learned to write his language in phonetic script and he has a paper published under his name.[10] He also supplied the culture data recorded by Loud.[11] I worked with GN four days.

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*UC-PAAE 10:13-44, 1911.

*ada (crow) is DM's power.

[10]"Northern Paiute Verbs. UC-PAAE 20:254-259, 1923.

[11] Lovelock Cave. UC-PAAE 25:1-183, 1929.

115 Skinny Dave, or Parviano, the "Küpa chief," proved to be an unsatisfactory informant. He had unlimited self esteem, but very meager knowledge.

Annie Lowry (AL), age 69, half-breed Küpa, has lived always at Lovelock. She was one of Lowie's informants for myths and had a ready answer for most questions. I asked her particularly about traits concerning women. She had lived too much with white people to be extremely well informed, and some of her information was obviously colored by European concepts.

101 131 5, To, Toe-dökadö, "tule eaters," possessed Carson Sink, Carson Lake, and lower Carson River; now found on Stillwater Reservation and at Fallon, Nevada, Indian Colony.

115 Informants.—Bob Springer (BS), age ca. 70, born at Stillwater and always lived there. Parents were Toe. He seemed very active and his sight and hearing were unimpaired, but he was not a willing worker. Although Lowie had used him, he refused to do systematic work with me. He seemed to know sufficient English to be a good informant without an interpreter. I spent four or five hours with him.

Little Pete, or Kupida (LP), age ca. 70, has always lived at Stillwater, as had his parents. LP could hear and see sufficiently, but his English was limited. His knowledge of aboriginal conditions was certainly not the best. He was aided by his wife (a Toe), who also acted as interpreter. About twenty hours were spent with them.

101 131 6, Tö, Tövusi-dökadö, "grass-nut eaters," in Smith and Mason valleys and upper Walker River in SW Nevada.

115 Informants.—Maggie Wright, or Tugövino (MW), age ca. 75, born at Wellington in Smith Valley. Both parents Tövusi. MW's hearing, sight, and memory were good. She had lived much of the old culture and also had heard about it, and was well informed, but needed an interpreter.

Goggles Wright, or Povawotso (GW), age ca. 85, born near site of Fort Churchill; MW's husband. Father was Agai, mother was Wada of Honey Lake, but GW had lived most of his life at Smith Valley, where he had been a famous hunter. In spite of his age, his sight, hearing, and memory seemed good, and he was willing to tell all he knew. His knowledge supplemented MW's, and their information is combined in the element list. He also needed an interpreter.

Interpreter.—John Wright, age 39, son of MW and GW. John had traveled considerably, having been two or three years in Oklahoma and more than a year at Fort Hall, Idaho. He lauded the Peyote cult as the "Indian New Deal," but, although he desired to, he could not start it at Stillwater, because he did not have a drummer and the fire. Of all the Indians I met the Wright family seemed to be the most active participants in the old Paiute culture. They had just moved their house [768] and taken up new land because of a death on the previously occupied farm. Old Paiute superstitions and charms were carefully observed. The family lived at Stillwater. I spent three days with them.

[263 (R)]

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7, Pa, Pakwi-dökadö, "chub eaters," on the S shores of Walker Lake, in Soda Spring Valley, and at Hawthorne, Nevada.

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Informant.—Dan Voorhees (DV), age 66, born at Hawthorne. Father was Toe; mother "half Pakwi, half Kutsavi" (Mono Lake). Until DV was 30, he had lived at Hawthorne, then he moved to Schurz, Nevada (Walker River Reservation), where he was Indian policeman until 1935. His sight, hearing, and memory were good and he reads and writes English well. Although he seemed well informed, his information was probably equally true for the Agai (north Walker Lake) as for the Pakwi. He had acted as informant for Dr. C. Hart Merriam. He is the most Europeanized Indian I met. My attempts to interview other Indians at Schurz were fruitless.

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8, Wa, Washo (non-Paiute). Washo territory was mostly in the Sierra Nevada Mountains surrounding Lake Tahoe. The valleys just at the eastern foot of the mountains—Truckee Meadows, Washo Lake Valley, Carson Valley, and others—served as winter homes. The territory extended from the southwestern shores of Honey Lake in the N to the North Fork of Walker River in the S. Gardnerville, Carson City, and Reno, in Nevada, are the present Washo centers.

W
115

Informants.—Charlie Rube, age 76, born near Coleville, California, at the extreme S end of Washo territory; both parents Washo. He lived winters near Minden, Nevada, for many years, spending summers near Bijou, California, on the S end of Lake Tahoe, where I found him. Charlie's faculties seemed normal, but his knowledge of English and of Washo culture was limited.

Susie Rube, age ca. 65, Charlie's wife, acted both as informant and interpreter for Charlie, although she steadfastly refused to talk openly to me. Two other old Washo women "unofficially" participated and on many points the women reached a joint decision before giving me an answer. During the four-day interview, the three old women did not let their conversation interfere with their basketmaking.

Dick Bender, 76 years old; Indian policeman at Carson City for thirty-six years (until he went blind in 1930). Dick was used especially for ethnogeographic data. He lived at Carson.

N
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9, At, Atsa'kudökwa-tuviwarai, "red-butte dwellers," possessed the Quinn River drainage in northern Nevada; live now on the McDermitt Reservation in the same area.

N
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Informants.—Pete Snap, or Nino'o (PS), aged ca. 60, half-breed, born at McDermitt. Mother an Atsa; during PS's youth she lived with her parents. PS lived most of his life at McDermitt, where I found him. Physically, he was sound in all respects. Although born after the establishment of Fort McDermitt, PS's family continued their nomadic life until he was about 14, so that he actually experienced much of the old culture. In fact, I consider my Atsa list one of the three best. PS was willing to tell all he knew and he had a very adequate command of English. I spent

115 about thirty hours with him. I believe valuable returns would be had from spending more time at McDermitt.

Emma Crutcher and Race Horse Bob, both of McDermitt, were interviewed, but they knew much less than PS.

101 131 10, Sa, Sawa'waktödö-tuvimarai, "sagebrush-mountain dwellers"; lived along the middle Humboldt River near the present town of Winnemucca, Nevada, where they still have a rather large colony.

115 Informants.—Sam Louie, or Tsa'kwöda (SL), age ca. 70; both parents Sawa. SL has lived at Winnemucca since his birth. He had good eyesight and hearing. His knowledge and his understanding of English were limited, although I worked with him without an interpreter.

Jack Miller, or Tupinatsi (JM), age ca. 75, born at Winnemucca; both parents Sawa. JM received a pension from the War Department in recognition for services rendered as a scout for Captain Wagner during the Bannock Indian War. His hearing was very impaired, yet I could shout loud enough to make him understand. His sight was good. He seemed a little better informed about "old ways" than was SL; they were interviewed together and discussed doubtful traits. JM spoke good English, and interpreted some for SL. I consider the Sawa list one of my least reliable; thirty hours were spent with them.

101 131 11, Tg, Tagö-töka, on Owyhee River in the SW corner of Idaho and the SE corner of Oregon; are now at Duck Valley Reservation.

115 Informants.—Dick Stanley (DS), age ca. 85, born along Owyhee River near Jordan Valley, not far from Silver City, Idaho. He grew to manhood on the Malheur Reservation, but was exiled to Yakima Reservation for participating in the Bannock War. After five years he was allowed to return to Tago territory. He married at Yakima. DS lived at Owyhee for fifty years. He was nearly blind and was a little hard of hearing, but his memory was still good. Almost any question would start his talking at great length. Unfortunately he knew little English and my interpreter had difficulty getting detailed information when DS wanted to recall past exploits. He probably knew about the old culture better than appeared to me. I interviewed him about thirty hours.

Tavivoni'i, DS's wife, age ca. 80. Her parents belonged to the Koa'agai band of Paiute who had lived along Snake River near Bruneau and Boise, Idaho. She listened to the interviews [124] and often made remarks about questions. The interpreter appeared to pay little attention to her, but I could never be sure whether DS or his wife supplied the information I received.

Anne Winnemucca, past 90 years old, supplemented information on chiefs and areas of old bands, but was too feeble for intensive questioning.

Interpreter.—Mrs. Jessie Little, age ca. 40, half-breed. Her command of English was fair, but her backwardness in guiding the discussion along

115 the lines of inquiry of the investigation, together with her inadequate translation of information volunteered by the informant in addition to that dealing with the topic under discussion, detracted from her value as an interpreter.

101 12, Wd, Wada-dökadö, "wada-seed eaters," cen-
131 tering near Malheur Lake, Oregon. The area claimed by this band extended N to the headwaters of Silver River and E to include most of Malheur River. They formed the largest band on the old Malheur Reservation, which was taken from them after the Bannock War. At present they are located in the Indian Colony at Burns, Oregon.

115 Informants.—Scarface Charlie, or Tokwa'nogit (SC), age ca. 69, born near Crane, Oregon; parents were Wada. SC lived at Burns all his life, visiting Warm Springs Reservation from time to
[124] time. He went blind a few years ago, but his hearing was good, and he was alert mentally. I talked with him without an interpreter, but it was difficult at times to make him understand what information I desired. He seemed better able to speak English than to understand it. He insisted he lacked information concerning much of the culture.

Blind Jim, or Tongio (BJ), age 76, born at Anderson Valley, SE of Burns; parents Wada. Except a few years spent at Fort Bidwell, BJ lived at Burns all his life. Blind since the age of 15, he lacked knowledge of certain features of the culture about which even much younger Indians knew. I used an interpreter with him, checking elements not known by SC, or about which there was doubt. Two or three young women acted as interpreters at separate times; none was very good. Dissension between strongly Roman Catholic and "heathen" Indians, and general dislike for white people, combined to make ethnographic work at Burns unpleasant and difficult. When the old Indians knew about the aboriginal culture, such knowledge was difficult to obtain because of their reluctance to talk or to interpret. About thirty hours were spent with SC and this informant.

In addition, Jack Hoodie, age 56, of the Hunipui-dökadö band; Pete Temens, about 65, a Tagö Indian, in 1936 "chief" at Burns; and several others were questioned but refused to give extended interviews. Miss Beatrice Blythe (Mrs. Frank Whiting), from Yale University, was in Burns laboring under these very unfavorable conditions to make a detailed ethnographic study.

[p. 365 (A)]

N 101 131 13, Ki, Kidü-dökadö, "woodchuck eaters," occupying Surprise Valley, California, and adjacent territory in southern Oregon and northwestern Nevada, were interviewed at Fort Bidwell, California.

N 115 Informants.—Bob Anderson (BA), age ca. 80, born near Gold Mountain; parents Kidü. BA started acting as interpreter and scout for General Crook and later worked in this capacity two years at Fort Harney, Oregon, and six years at Yainax on the Klamath Reservation. He lived at Fort Bidwell forty years. He was nearly blind.

Charlie Washo (CW), age ca. 75, born in Surprise Valley; present "chief"; parents Kidü. CW lived alternately in Susanville and Surprise Valley; was nearly deaf.

Key Henderson (KH), age 66, born near Warner; parents Kidü. KH spent life in Warner and Surprise Valley.

Joshua Brown (JB), age ca. 75, born at Surprise Valley; blind for many years; parents Kidü.

The first three informants combined their resources to tell as much of the old life as they knew; JB, better informed than the others, supplemented their knowledge, but he was too ill to work with me for long periods. Kelly[1] used all except Kay Henderson for her monograph on the Surprise Valley Paiute, rating JB "excellent." Although informants told all they knew willingly, circumstances were far from satisfactory in obtaining completely reliable information. Twenty-eight hours were spent with informants.

A 101 131 14, AE, Achomawi (non-Paiute). Claiming the western slopes of Warner Range, the Achomawi were neighbors of the Kidü Paiute. Their principal area consists of the upper Pit River drainage, and there is still a rather larger colony in the vicinity of Alturas, California.

A 118 Informants.—Sam Fox (SF), aged ca. 80, born and reared near Likely, California; parents both of the Likely band of Achomawi. SF's sight and hearing were still good, and in spite of extremely poor health he was mentally very alert and willing to tell of old culture. His understanding and use of English were good.

Lily Chip (LC), about 60, SF's niece, born near Likely; could supplement SF's knowledge about such things as childbirth, girl's puberty, and other topics. I consider the Achomawi list among the best recorded: twenty-four hours were spent with informants.

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[1] UC-PAAE 31:69, 1932.

[p. 365 (B)]

4: Stewart E-5 (1936) 1941 NR13 Northern Paiute NR13
Washo NT20
Achomawi NS5

CULTURE ELEMENT DISTRIBUTIONS LIST

SYMBOLS USED

+ Element present.
- Element absent.
' Either question was not asked or informant did not understand.
* Reference to a note in the section "Ethnographic Notes on the Element List."

NWA 224

ELEMENTS	OCCURRENCE												
	To	Kl	K2	Kh	To	To	Pa	Wa	At	Se	Tg	Wd	Ki	AP
SUBSISTENCE														
Hunting														
Deer Hunting														
1. Surround	-	-	-	-	-	-	+	-	-	-	-	-	-	-
2. Drive	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*2a. Communal	-	-	-	-	-	-	+	-	+	-	-	-	-	-
3. Post ambushed hunter	+	+	+	+	+	+	-	+	+	+	+	+	+	+
*5. Into enclosure	-	-	-	-	-	-	+	-	-	-	-	-	-	-
6. Into enclosure with pit	-	-	-	-	-	-	+	-	-	-	-	-	-	-
*8. Into trap, net, or snare	-	-	-	-	-	-	-	-	-	-	-	-	-	-
*9. With fire	+	-	-	-	-	-	+	-	-	-	-	-	+	+
*10. With dogs	-	+	-	-	-	+	-	-	+	-	-	+	-	-
11. In relays	+	+	+	-	-	-	-	-	-	-	-	-	-	-
12. Shamanism	-	-	-	-	-	-	-	-	-	-	-	-	-	-
13. Ambush	+	+	+	+	+	+	+	+	-	-	+	+	+	+
14. In pit beside trail	-	+	-	-	+	+	+	+	-	-	-	+	-	-
15. In pit beside spring	-	+	-	-	+	+	+	+	-	-	-	+	-	-
16. In pit around which brush fence	-	+	-	-	-	-	+	+	-	-	-	-	+	+
17. Single hunter stalks	+	+	+	-	+	+	+	+	+	+	+	+	+	+
18. Runs down	+	+	-	-	+	+	+	+	-	-	+	+	+	+
18a. Runs down game when it is wounded	+	+	-	-	+	+	+	+	-	-	+	+	+	+
*19. Disguise	+	+	+	+	+	+	+	+	+	+	+	+	+	+
20. Deer head	+	-	+	-	+	+	+	+	+	-	-	+	+	+
21. Entire deerskin	+	-	+	-	+	+	+	+	+	-	-	+	-	+
22. Brush carried	+	-	+	-	+	+	+	+	+	-	-	+	-	+
23. Poison arrow	-	+	+	-	-	-	-	-	-	-	-	-	-	-
24. Fire to signal hunters	-	+	+	+	+	-	+	+	+	+	+	+	-	+
*25. Formal chief	+	+	+	+	+	+	+	+	+	+	+	+	+	+
26. Informal chief	+	+	+	-	-	-	-	-	-	-	-	-	-	-
*27. Magic	-	-	-	-	+	+	+	+	-	-	-	-	-	+
Antelope Hunting														
*27a. Communal hunt	+	+	+	+	+	-	+	+	+	+	+	+	+	+
28. Corral	+	+	+	+	+	-	+	+	+	+	+	+	+	+
28a. Sagebrush-bark rope	+	-	+	-	-	-	+	+	+	+	+	+	+	+
29. Solid brush fence	-	-	-	-	-	-	+	-	-	-	-	-	-	-
*29a. Brush fence around hill	+	-	+	-	-	-	+	-	-	-	-	-	-	-
*30. Brush at intervals	+	+	+	-	+	+	-	+	+	+	+	+	+	+
31. Wings	+	+	+	+	+	-	+	+	+	+	+	+	+	+
*32. Shamanism	+	-	+	-	+	+	+	+	+	+	+	+	+	+
33. Shaman is chief of hunt	+	+	+	+	+	-	+	+	+	+	+	+	+	+
34. Shaman has an assistant	+	+	+	-	+	-	+	+	+	+	+	+	+	+
35. Shaman has special enclosure	-	-	+	+	-	-	+	+	-	-	-	-	-	-
36. Fire	-	-	-	-	-	-	+	+	-	-	-	+	-	+
*37. Notched stick	+	+	-	-	-	+	+	+	-	-	-	-	-	+
*38. Grass-stuffed hide	-	-	-	-	+	-	+	+	-	+	-	+	+	-
39. Hoof rattle	-	-	+	-	-	-	-	-	-	-	-	-	+	-

N [231]

NWA [411]

NA [736]

[p. 366]

CULTURE ELEM. DISTRIB.: XIV—STEWART: NORTHERN PAIUTE

	To	Ki	Ke	Ku	Yo	Yo	Pa	Wa	At	Sa	Yg	Wd	Ki	At
40. Wand	–	–	+	–	+	–	–	–	–	–	–	+	–	+
41. Shaman smokes	+	+	–	+	+	+	–	–	+	+	+	+	+	+
42. Pipe passed	+	+	–	–	+	+	–	–	+	+	+	+	+	+
43. Shaman sings	+	+	+	+	+	–	–	–	+	+	+	+	+	+
44. Audience sings	+	+	+	+	+	+	–	+	+	+	+	+	+	+
45. Antelope dance	+	+	+	+	+	–	–	+	+	–	+	+	–	+
47. Antelope mask	–	+	+	–	–	–	–	–	–	–	–	+	–	–
48. Round dance	+	–	–	–	–	+	–	+	–	–	–	–	–	–
49. Stumbling taboo	–	+	+	–	–	–	–	–	+	+	+	+	–	–
49a. Menstruating women taboo	+	–	+	+	+	+	+	+	+	+	+	+	–	–
49b. Sexual intercourse just before hunt taboo	+	+	+	–	–	+	+	–	–	–	–	+	–	–
50. Loss of objects taboo	–	+	+	–	–	–	–	–	–	–	+	+	–	–
51. Antelope's souls caught	+	–	+	–	+	–	–	–	–	+	+	+	+	+
52. Antelope charmed in 1 night	+	+	+	–	+	+	–	+	+	+	+	–	+	+
52b. More than 1 night to charm	–	–	+	–	–	–	–	–	–	–	–	+	–	–
53. Messengers to antelope	–	–	+	–	–	–	–	–	–	–	–	+	–	–
54. Scouts to antelope	+	+	+	–	–	–	–	–	–	–	–	–	–	+
55. Antelope driven into corral	+	+	+	+	–	+	+	+	+	+	–	+	+	+
56. Antelope charmed into corral	–	–	–	+	–	–	–	–	–	+	+	–	–	+
57. Fires to drive	+	–	–	–	+	–	–	–	–	–	–	–	–	+
58. Shaman in corral	–	+	–	–	–	–	–	–	+	–	+	–	+	–
59. Shaman "closes gate"	–	–	–	–	–	–	–	–	–	–	+	–	+	–
60. Special archer	+	+	–	+	+	–	–	+	–	+	+	+	+	+
60a. Special runner to tire antelope before kill	+	+	–	+	+	–	–	+	–	+	+	+	+	+
61. Individual stalking	+	+	+	+	+	+	+	+	+	+	+	+	+	+
62. Run down on foot	–	+	–	–	–	–	–	–	–	–	–	–	–	–
63. Run down on horseback	+	–	–	+	+	–	+	–	–	–	+	+	–	–
64. Drive	–	+	+	+	+	+	–	+	+	+	+	+	–	–
65. Past ambushed hunters	–	+	+	+	+	+	–	+	+	+	+	+	+	–
66. With dogs	–	+	–	–	–	–	–	–	–	–	–	+	–	–
67. With fire	–	–	–	–	–	+	–	–	–	–	–	–	–	–
70. Ambush beside spring	–	+	+	–	+	+	–	+	+	+	+	+	+	+
71. Hunters disguised	–	+	+	+	–	–	–	–	+	+	+	+	+	+
72. Hunters in hole	+	+	+	–	+	–	+	–	+	+	+	+	+	+
73. Disguise	–	+	+	+	–	+	–	–	+	+	+	+	–	–
74. Antelopeskin	–	+	+	+	–	+	–	–	+	+	–	+	–	–
75. Brush	–	+	+	–	–	–	–	–	–	–	+	–	–	–
Mt.-Sheep Hunting														
76. Surround	–	–	–	–	–	–	+	–	–	–	–	–	–	–
77. Drive	–	+	–	–	–	+	+	–	–	+	+	+	+	–
78. Past hidden hunters	–	–	–	–	–	+	+	–	+	+	+	+	+	–
79. With fire	–	–	–	–	–	+	+	–	+	–	–	–	–	–
80. With dogs	–	–	–	–	–	+	–	–	+	–	–	–	+	–
81. Into enclosure	–	–	–	–	–	–	+	–	–	–	–	–	–	–
83. Through V-fence	–	–	–	–	–	–	+	–	–	–	–	–	–	–
84. Stalking by an individual	+	+	+	+	+	+	+	+	+	+	+	+	+	+
85. Attracting by pounding	–	+	+	–	–	–	–	–	+	+	+	+	+	+
86. Disguise	–	–	–	–	–	+	–	–	–	–	–	–	+	–
88. Entire skin used	–	–	–	–	–	+	–	–	–	–	–	–	–	–
89. Fire to signal hunters	–	–	–	–	–	+	–	–	+	–	+	–	+	–
91. Magic	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Communal Rabbit Hunting														
92. Net	+	+	+	+	+	+	+	+	+	+	+	+	+	+
93. Club	+	+	+	+	+	+	+	+	+	+	+	+	+	+
94. Club thrown	–	–	–	–	–	–	–	–	–	–	–	–	+	–
95. Bow and arrow	+	+	+	+	+	+	+	+	+	+	+	+	+	+
96. Men only hunt	–	+	+	+	+	+	+	+	+	+	+	+	+	+
97. All people hunt	+	–	–	–	–	–	–	–	–	+	–	–	–	–

Washo NT20
Achomawi NS5

N W A 2nd N [535]

ANTHROPOLOGICAL RECORDS

	Ts	K1	K2	K3	To	Tc	Pa	Wa	At	Sa	Tg	Wi	Ki	Al
97a. Fire to summon people to starting place	+	+	+	+	+	+	+	+	+	+	+	+	+	+
98. Special leader	+	+	+	+	+	+	+	+	+	+	+	+	+	+
98a. Dance before each drive	+	+	+	+	+	+	-	-	-	-	-	-	-	-
99. Duration of drive (days): 5	-	-	+	+	+	+	+	-	-	+	+	+	-	-
99a. 3	+	+	-	-	-	-	-	-	+	-	-	-	-	-
99b. Not fixed	-	-	-	-	-	-	-	+	-	-	-	-	+	+
Snares, Nets, Etc.														
100. Spring-pole trap	+	-	-	-	-	-	+	-	+	+	+	+	+	-
101. For birds	-	-	-	-	-	-	+	-	-	+	-	+	+	-
102. For sage hens	-	-	-	-	-	-	+	-	+	+	-	+	+	-
104. Trap behind fence	-	-	-	-	-	-	-	-	+	-	-	+	-	-
107. For rodents	-	-	-	-	-	-	+	-	+	-	-	+	-	-
109. For small mammals	-	-	-	-	-	-	+	-	+	+	+	+	-	-
110. For large mammals	-	-	-	-	-	-	+	-	-	-	-	-	-	-
112. For rabbits	+	+	+	+	-	-	+	-	+	+	+	+	+	+
112a. Noose set on rabbit trail in snow	+	+	+	+	-	-	+	-	-	+	+	+	-	+
113. Noose in fence gap	-	-	-	-	-	-	+	-	+	-	-	+	-	-
116. For birds	-	-	-	-	-	-	+	-	-	-	-	+	-	-
117. For sage hens	-	-	-	-	-	-	+	-	+	-	-	+	-	-
118. Long rabbit net	+	+	+	+	+	+	+	+	+	+	+	+	+	+
120. Bird net	+	+	+	+	+	+	-	+	+	+	+	+	+	+
121. Circular, dome shape	+	+	-	+	-	+	-	-	-	-	-	-	-	-
122. Tunnel shape	-	-	+	-	-	-	-	-	-	-	-	-	-	-
123. Rabbit net used	+	+	-	+	+	+	-	+	+	+	+	+	+	-
124. Willow frame	+	+	-	-	-	+	-	-	-	-	-	-	-	+
125. Sagebrush support	-	-	-	+	-	-	-	-	-	-	-	-	-	-
126. Edge staked down	+	-	+	+	-	-	-	-	-	-	-	-	-	-
127. Placed near water	+	+	-	+	+	+	-	+	+	+	+	+	+	+
128. Placed over creek	-	+	-	+	-	-	-	-	+	+	+	+	+	-
129. Sagebrush wings	-	-	-	+	-	-	-	-	+	+	-	+	+	-
132. For sage hens	+	-	-	+	-	+	-	+	+	+	+	+	+	-
133. For doves	-	+	-	-	-	-	-	+	-	-	-	-	-	-
134. For ducks	-	+	+	-	+	-	-	+	-	+	-	+	-	+
136. Birds driven to net	-	-	-	+	-	+	-	-	+	+	+	+	-	-
137. With antelope disguise	-	-	-	-	-	-	-	-	+	+	+	+	-	-
140. Net snare for rabbits	+	+	-	-	-	-	-	-	-	-	+	-	-	-
141. Basketry traps	+	-	-	-	-	-	-	-	-	-	-	-	-	-
142. Deadfalls	+	+	+	+	+	+	+	+	+	+	+	+	+	-
143. Figure-4 trigger	+	+	+	+	+	+	+	+	+	+	+	+	+	-
144. 2-stick trigger	-	-	-	-	-	-	-	-	-	+	+	+	+	-
145. Bait used	+	+	+	-	+	-	+	+	+	+	+	+	+	-
146. For large mammals	-	+	+	+	+	-	+	-	-	-	-	+	-	-
147. For small game	+	+	+	+	+	+	+	+	+	+	+	+	+	-
148. For birds generally	-	-	-	-	-	-	+	-	-	+	-	+	-	-
149. For grouse	-	-	-	-	+	-	-	-	-	-	-	-	-	-
150. Pitfalls	+	+	+	-	+	-	+	-	+	+	+	+	-	+
151. Cover of cross bars	+	+	+	-	+	-	+	-	-	+	+	+	-	+
152. Bait on cover	+	+	+	-	+	-	-	-	-	-	-	+	-	-
153. For carnivores	+	+	-	-	+	-	-	-	-	-	-	-	-	+
154. For rabbits and rodents	-	-	+	-	-	-	+	-	+	+	+	+	-	+
Booths and Blinds														
155. Brush enclosure	-	-	+	-	-	-	-	-	-	+	-	-	-	+
156. Domed brush house	+	+	+	+	-	-	-	+	-	-	+	+	-	+
158. Conical house	-	-	-	-	-	-	-	+	-	-	-	-	-	+
159. Pit	-	-	-	-	+	+	+	-	-	-	-	-	-	+
160. With brush fence	-	-	-	-	-	-	+	-	-	-	-	-	-	-
162. Concealment is near water	+	+	+	-	+	+	+	+	+	+	+	+	+	+

N W A [123]

N [223]

N W A 223

[p. 368]

CULTURE ELEM. DISTRIB.: XIV—STEWART: NORTHERN PAIUTE

	To	Kl	K2	Kn	To	To	Pa	Wa	At	Sa	Tg	Wd	Kl	Al
163. Shooting birds	+	+	+	+	+	+	+	+	+	+	+	+	+	+
164. Geese	+	+	+	+	+	+	+	–	–	+	+	–	+	+
165. Bird caught from blind with bare hand	+	+	+	+	+	+	+	+	+	+	+	+	–	–
166. Off perch	–	–	–	–	–	–	+	+	–	+	+	+	–	+
167. Inclined pole as perch	–	–	–	–	–	–	+	+	–	+	+	+	–	+
173. Geese killed from blind: sheep	+	+	+	+	+	+	+	+	+	+	+	+	+	+
175. Antelope	+	+	+	+	+	+	+	+	+	+	+	+	+	+
176. Tule blind	+	+	+	+	+	–	+	–	+	–	–	+	+	–
Decoys and Disguises														
178. Live birds	–	–	–	–	–	–	–	–	–	–	–	–	–	–
180. Stuffed birds	+	+	+	+	–	–	+	–	–	–	–	–	–	–
180a. Stuffed heads on sticks	–	–	+	–	–	–	–	–	–	–	–	–	–	–
181. Moved with string	+	+	+	+	–	–	–	–	–	–	–	–	–	–
181a. Body of tule	+	+	+	+	+	–	+	–	–	–	–	–	–	–
182. Birdskin on head	–	–	–	–	–	–	–	–	–	+	–	–	–	–
183. Animal disguise	+	+	+	–	–	+	+	+	+	+	+	–	–	+
184. Head	–	–	–	+	–	+	+	+	+	+	+	–	–	+
185. Whole skin	+	+	+	–	–	+	+	+	+	+	+	–	–	+
186. Sticks as front legs	+	–	–	–	–	+	+	–	+	+	+	–	–	+
187. Paint arms	–	–	–	–	–	+	+	–	–	+	+	–	–	–
188. Deer	+	–	+	+	–	+	+	+	+	–	–	+	–	–
189. Antelope	–	+	+	+	–	–	–	–	+	+	–	–	–	–
190. Mountain sheep	–	–	–	–	–	+	–	–	+	+	–	–	–	–
191. Grass or brush disguise	–	+	+	–	–	–	–	–	–	–	–	–	–	–
Waterfowl Hunting														
Communal drive:														
192. Baleas	+	+	+	+	–	–	+	+	+	+	+	+	+	+
193. Chief or director of hunt	+	+	+	+	+	–	+	–	+	+	+	+	+	+
194. Killing with club	+	+	+	–	–	–	+	–	+	+	+	+	+	+
194a. Killing with hands: break legs or neck	+	+	+	+	–	–	+	+	+	+	+	+	+	+
194b. Rabbit net used	+	+	+	–	–	–	–	+	–	+	–	–	–	–
195. Mud hens taken	+	+	+	+	–	–	+	+	+	+	+	+	+	+
196. Young ducks taken	+	–	+	+	+	–	+	+	–	+	+	+	+	+
196a. Young geese taken	+	–	+	+	–	–	+	+	–	+	+	+	+	+
197. Hunter uses animal disguise	–	–	–	–	–	–	–	–	+	+	+	+	–	–
198. For ducks	–	–	–	–	–	–	–	–	–	+	+	+	–	–
200. For sage hens	–	–	–	–	–	–	–	–	+	+	+	+	–	–
Miscellaneous														
201. Rodents taken from burrow by twisting stick into skin	+	+	+	–	–	+	+	+	+	+	+	+	+	+
202. Cottontail taken	+	+	+	–	–	+	+	+	+	+	+	+	+	+
203. Rat taken	+	–	–	–	–	–	+	+	+	+	+	+	–	+
204. Chipmunk taken	–	–	–	–	–	–	+	+	+	+	+	+	–	+
205. Reptile hook	–	–	–	–	–	–	–	–	–	–	–	–	–	–
206. Geese hung on belt by head	+	+	+	+	+	+	+	+	+	+	+	+	+	+
207. Rats poked out	+	+	+	+	+	+	–	+	+	+	–	+	+	+
208. Rats burned out	–	–	–	–	–	–	+	+	+	+	–	+	+	+
209. Smoking out of animal	+	+	+	+	+	+	+	+	+	+	+	+	+	+
210. Jack rabbit	+	+	+	+	–	–	+	+	+	+	+	+	+	+
211. Cottontail	+	+	–	–	+	+	+	+	+	+	+	+	+	+
212. Other rodents	+	+	+	+	+	–	+	+	+	+	+	+	+	+
214. Fan to blow smoke in den	–	+	–	–	–	–	+	+	+	+	+	+	+	+
215. Sage-hen wing	–	+	–	–	–	–	–	–	–	+	–	–	–	+
216. Crow wing	–	+	–	–	–	–	–	–	+	+	–	–	–	+
217. Hawk wing	–	+	–	–	–	–	–	–	+	+	–	–	–	+

NWA 223
NWA [224]
NWA [224]
NWA 224

[p.369]

ANTHROPOLOGICAL RECORDS

NWA 224

	To	Kl	Kd	Ka	To	Te	Pa	Ma	At	So	Tg	Wd	Kl	Ab
218. Brush	-	+	-	-	-	+	+	+	-	+	+	+	+	+
219. Feather	-	+	-	-	-	-	-	-	-	-	+	+	+	+
220. Basket	-	+	+	+	-	+	+	+	+	+	+	+	-	+
220a. Anything	+	+	+	+	+	+	+	-	-	+	+	+	-	+
221. Rodents flooded out	-	+	+	+	+	+	-	+	+	+	+	+	+	+
222. Flares for fowl	-	-	-	+	+	-	+	-	-	-	-	+	-	-

Eagle (and Other) Catching

NWA 228

223. Aeries owned, individually	+	+	+	+	+	+	+	+	+	+	-	+	+	+
224. Young taken from nest	+	+	+	+	+	+	+	+	+	+	+	+	+	+
225. Frightened off nest, caught	+	-	-	-	-	+	+	-	+	-	+	-	-	-
226. Hunter climbs to the nest	-	+	+	+	+	+	+	+	+	+	+	+	+	+
227. On rope	-	+	+	-	-	-	+	+	+	-	+	+	-	-
228. On net	-	+	+	-	-	-	+	-	+	-	-	-	-	-
229. Carries cage	-	+	+	-	-	+	+	-	-	-	+	-	+	-
230. Seizes by hand	+	+	+	+	+	+	+	+	+	+	+	+	+	+
230a. Eaglet held down with stick to protect hand	+	-	-	-	-	-	-	-	-	-	-	-	-	-
236. Feathers taken, then eagle released	+	+	+	+	+	+	+	-	+	+	+	+	+	+
237. Rearing of eagle	-	+	+	+	+	+	+	-	+	+	+	+	+	+
238. Nest in tree	-	-	-	-	-	-	-	-	-	-	-	+	-	-
239. Bird tied up	-	-	-	-	-	-	-	-	+	+	+	+	+	+
240. Caged	-	+	+	+	+	+	+	+	-	+	-	-	-	-
241. Eagle-catching power from dream	-	-	+	-	-	-	-	-	-	+	-	+	-	-
242. Eagle caught for feathers	+	+	+	+	+	+	+	+	+	+	+	+	+	+
243. Tail feathers	+	+	+	+	+	+	+	+	+	+	+	+	+	+
244. Wing feathers	-	+	+	-	-	-	-	+	-	-	+	-	+	+
244a. Down	+	+	+	+	+	+	+	+	+	+	+	+	+	+
245. For trade only	-	-	-	-	-	-	-	-	-	-	-	-	-	+
248. Rearing other birds	-	-	-	+	-	-	-	-	-	-	+	-	-	-
246. Chiefly dove	-	-	-	+	-	-	-	-	-	-	-	-	-	-
249. Young taken from nest	-	-	-	+	-	-	-	-	-	-	-	-	-	-
250. Bird kept in cage	-	-	-	+	-	-	-	-	-	-	-	-	-	-
251. Twined willow cage, pointed top	-	-	-	+	-	-	-	-	-	-	-	-	-	-

NWA 231

NWA 226

Fishing

252a. Trout caught in own territory	-	+	+	+	+	-	+	+	+	+	+	+	+	+
252b. Obtained in neighboring area	-	-	+	+	+	-	-	-	-	-	-	-	-	-
252c. Kayui caught in own territory	-	+	+	-	-	-	-	-	-	-	-	-	-	-
252d. Obtained in neighboring area	+	-	-	+	+	+	-	-	-	-	-	-	-	-
252e. Suckers caught in own territory	+	+	+	+	+	-	+	+	+	+	+	+	+	+
252f. Obtained in neighboring area	+	-	-	+	+	+	-	-	-	-	-	-	-	-
252g. Mimeom caught in own territory	+	+	+	+	+	+	+	+	+	+	+	+	+	+
252h. Obtained in neighboring area	+	-	-	+	+	+	-	-	-	-	-	-	-	-
252i. Salmon caught in own territory	-	-	-	-	-	-	-	-	-	-	+	-	-	-
252j. Obtained in neighboring area	-	-	-	-	-	-	-	-	-	-	+	-	-	-
255. Fish nets	+	+	+	+	+	-	+	+	+	+	+	+	-	+
256. Special form	+	+	+	+	+	-	+	+	+	+	+	+	-	+
257. Rabbit net used	-	-	-	-	-	-	-	-	+	-	-	-	-	-
258. Wading in stream	-	-	+	-	-	-	-	-	+	-	-	-	-	-
258a. Ice pick	-	-	-	+	-	-	-	-	-	+	-	-	-	-
259. Net used through ice	-	+	+	+	+	+	-	+	-	+	-	+	-	+
259a. Communal fishing	-	-	-	+	-	-	-	-	-	-	-	-	-	-
260. Weir	+	+	+	-	+	+	+	+	+	+	+	+	+	+
261. Rock dam	-	-	-	-	-	-	-	+	-	-	-	+	+	+
262. Platform built over river	+	-	+	-	-	-	-	-	-	-	-	-	-	-
263. Basket for taking fish	+	+	+	+	+	+	+	+	+	+	+	+	+	+
264. Conical carrying type	+	+	+	+	+	+	+	+	+	+	+	+	+	+
265. Special elongated type	+	+	+	-	+	-	+	+	+	+	+	+	+	+

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Washo NT20
Achomawi NS5

CULTURE ELEM. DISTRIB.: XIV—STEWART: NORTHERN PAIUTE

	To	Kl	K2	Kn	To	To'	Pa	Wa	At	Sa	Tg	Wd	Ki	AK
266. In weir	+	+	+	-	+	+	+	+	+	+	+	+	+	+
267. In dam	-	-	-	-	-	-	-	+	-	-	-	+	+	+
268. Supported by sticks	+	+	+	+	-	-	+	+	+	+	+	+	+	+
269. Held in hand	-	-	-	+	+	-	-	+	-	-	-	-	-	-
270. Fish driven with willow bundles	-	+	-	+	+	-	+	+	+	+	+	+	+	-
271. Hand-catch in shallow water	-	+	+	+	+	+	+	+	+	+	+	+	+	-
272. Harpoon	+	+	+	-	+	+	+	+	+	+	+	+	+	-
273. Spear	-	-	-	-	-	+	-	-	-	-	+	-	-	+
274. 1 prong	-	-	-	-	-	+	-	-	-	-	+	-	-	+
275. 2 prongs	-	-	-	-	-	+	-	-	-	-	+	-	-	+
276. Fish arrow, 1 prong	-	-	-	-	-	+	-	-	-	-	+	-	-	+
276a. Fish arrow, 2 prongs	-	-	-	-	-	-	-	-	-	-	-	-	-	+
277. Night fishing	+	+	+	+	+	-	-	+	-	-	-	+	+	-
278. Torch or fire	-	-	-	-	-	-	-	+	-	-	-	+	+	-
279. Moonlight	+	+	+	-	+	-	-	+	-	+	-	+	+	-
279a. Stream bottom prepared with white rocks	-	+	+	+	-	-	-	-	-	-	-	-	-	-
280. Hook: gorget (straight, bipointed)	+	+	-	+	+	+	+	+	+	+	-	-	-	+
280a. Angle	-	-	-	+	+	-	-	+	+	+	-	-	-	+
281. Of bone	+	+	+	+	+	+	+	+	+	+	-	-	-	-
281a. Of bone and wood	-	-	-	-	-	-	-	-	-	-	-	-	-	-
282. 1 barb at angle	-	-	-	-	-	-	-	+	-	-	-	-	-	-
284. Line attached	+	+	+	+	+	+	+	+	+	+	-	-	-	+
285. Pole	-	-	-	-	-	-	-	+	+	+	-	-	-	+
286. Bait: angleworm	+	+	-	-	-	-	-	-	-	-	-	-	-	-
287. Grasshopper	-	+	+	+	-	-	+	+	+	+	-	-	-	+
288. Salmon egg	-	+	-	-	-	-	-	-	-	-	-	-	-	-
288a. Minnow	-	+	+	+	-	-	-	+	+	+	-	-	-	-
289. Grub	+	+	+	+	+	+	+	+	+	+	-	-	-	-
290. Bait bag, buckskin	+	-	-	-	-	+	+	-	-	-	-	-	-	-
290a. Bait basket	-	-	+	+	+	-	-	+	-	-	-	-	-	-
291. Fly hook	-	-	-	-	-	-	-	-	-	-	-	-	-	-
292. Sinker	+	+	+	+	+	+	+	-	-	-	-	+	-	-
293. Poison (tobacco used) placed in stream	-	-	-	-	-	-	-	+	+	+	+	+	+	-
293a. Fish poisoned by "smoking"	-	-	+	+	-	-	-	-	-	-	-	-	-	-
294. Stream dammed	-	-	-	-	-	-	-	-	-	-	-	-	-	-
295. Creek diverted	-	-	+	+	+	+	+	+	+	+	+	+	+	-
296. Fish killed by striking	+	+	+	+	+	+	+	+	+	+	+	+	+	-
Animals Eaten														
297. Dog (sorobuku) eaten	-	-	-	+	-	-	-	-	-	-	-	-	-	-
297a. Mink (pai'una) eaten	-	-	-	+	-	-	-	-	-	-	-	+	-	-
297b. Mole (teôdzi' kwôsôva) eaten	-	-	-	+	-	-	-	-	-	-	-	-	-	-
297c. Porcupine (tsa'kwuda or mûhû) eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
297d. Jack rabbit (kwuna) eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
297e. White rabbit (tohakwuô) eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
297f. Cottontail rabbit (tavûû) eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
297g. Pocket gopher (ungatsiva) eaten	-	-	-	-	-	-	-	+	+	+	+	+	+	-
297h. Kangaroo rat (kutsi) eaten	-	-	-	-	-	-	-	+	+	+	+	+	+	-
297i. Mouse (field) (pungatsi) eaten	-	-	-	-	-	-	-	+	+	+	+	+	+	-
297j. Muskrat (pamuô) eaten	-	-	-	-	-	-	-	+	+	+	+	+	+	-
297k. Wood rat (tôka'wa) eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
297kk. Woodchuck (kidû) eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
297m. Squirrel (ikwô) eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
297n. Ground squirrel (kôbô or kûpa) eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
297o. Chipmunk (woda'a) eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
297p. Weasel (pavisi) eaten	-	-	-	-	-	-	-	-	-	-	-	-	-	-
297q. Skunk (pooI) eaten	-	-	-	-	-	-	-	-	-	-	-	-	-	-
297r. Bat (biya'hama) eaten	-	-	-	-	-	-	-	-	-	-	-	-	-	-
297s. Elk (patu'huia) eaten	+	-	-	-	-	-	-	-	-	-	-	-	-	-
297t. Raccoon (patakai) eaten	+	-	-	-	-	-	-	-	-	+	+	+	+	+

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ANTHROPOLOGICAL RECORDS

	Te	Kl	K2	Kn	To	Ts	Pa	Wa	At	Sa	Ty	Wd	Ki	AK
297u. Bobcat (wildcat) (tuhu) eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
297v. Mt. lion (kagwidoha) eaten	+	–	+	–	–	–	+	–	+	+	–	+	+	–
297w. Fox (wagi'i) eaten	+	–	–	–	–	–	–	–	+	–	–	–	–	–
297x. Badger (hupa) eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
297y. Wolf (isa) eaten	+	–	–	–	–	–	–	–	–	–	–	–	–	–
297z. Coyote (idtse'a) eaten	+	–	–	–	–	–	–	–	–	–	–	–	–	–
297aa. Buffalo (pagatsö) eaten	·	·	·	·	·	·	·	·	·	·	·	·	·	–
298. Grizzly bear (pahe'a) eaten	+	–	+	–	–	–	+	+	–	–	–	–	+	–
298a. Beaver (kahi) eaten	+	–	+	–	–	–	+	+	+	+	+	+	+	+
298b. Mt. sheep (hasp') eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
298c. Antelope (tsha) eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
298d. Deer (wale) (tsha'iya) eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
298g. Lizard, large only, eaten	–	–	–	–	–	–	–	·	·	·	·	·	·	–
298h. All lizards eaten	–	–	–	–	–	–	–	–	–	–	–	–	–	–
298n. Frog eaten	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Birds Eaten or Used														
299. Hawk (ihawi) eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
299b. Feathers used	+	+	·	+	+	+	–	–	–	–	–	–	–	+
301. Blackbird (pahe'roga) eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
302. Owl, screech (pahö), eaten	–	–	–	–	–	–	–	–	–	–	–	–	–	+
302a. Owl, horned (mahe'), eaten	–	–	–	–	–	–	–	–	+	–	–	–	–	+
302b. Owl feathers used	+	+	–	–	–	–	–	–	+	–	–	–	–	+
303. Kingfisher (tsada'wagit) eaten	+	–	–	–	–	–	–	–	–	–	–	–	–	–
304. Woodpecker (adza'waga) eaten	+	+	+	–	+	+	+	–	–	–	–	–	–	+
305. Magpie (Amida'hainai) eaten	–	–	–	–	–	–	–	–	–	–	–	–	–	+
306. Feathers used	+	+	+	+	+	+	+	–	+	+	+	+	+	+
308. Raven (ada) eaten	–	–	–	–	–	–	–	–	+	–	–	–	–	–
309. Crow (wiada) eaten	–	–	–	–	–	–	–	–	+	–	–	–	–	–
310. Meadowlark (patsidada) eaten	+	+	+	–	–	–	–	–	+	–	–	–	–	+
311. Robin (saiga) eaten	+	–	–	–	–	–	+	–	+	+	+	+	+	+
312. Bluebird (pidaya) eaten	+	–	–	–	–	–	+	–	+	+	+	+	+	+
313. Hawk (saibasa'a) eaten	–	–	–	–	–	–	–	–	–	–	–	–	–	+
314. Feathers used	+	–	–	+	+	+	+	–	+	+	+	+	+	+
315. Mocking bird (tsaa saga) eaten	–	–	–	–	–	–	–	–	–	–	–	–	–	+
316. Quail, mountain (tsuta), eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
317. Quail, valley (sikigi), eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
318. Helldiver (grebe) (papaiu) eaten	–	–	–	–	+	+	+	–	–	–	–	–	–	+
319. Loon (patsihaga) eaten	+	+	–	+	+	+	+	–	–	–	–	–	–	+
320. Sea gull (hana'ata) eaten	+	+	+	–	+	+	+	–	–	–	–	–	–	+
321. Eggs used	+	+	+	–	+	+	+	–	–	–	–	–	–	+
322. Pelican (gansaa) eaten	+	+	–	–	+	+	+	–	–	–	–	–	–	+
323. Eggs used	+	+	–	–	+	+	–	–	–	–	–	–	–	+
324. Duck (gida) eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
325. Eggs used	+	+	+	+	+	+	+	+	+	+	+	+	+	+
326. Goose (nag'ata) eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
327. Eggs used	+	+	+	+	+	+	+	+	+	+	+	+	+	+
328. Young	+	+	+	+	+	+	+	+	+	+	+	+	+	+
329. Heron (mana) eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
330. Eggs used	·	·	·	·	·	·	·	·	·	·	·	·	·	–
331. Bittern (shitapaha) (tawawai'hadik) eaten	–	–	–	–	–	–	–	–	–	–	–	–	–	–
332. Crane (hoködö) eaten	+	–	–	+	+	+	+	–	+	+	–	–	–	–
332b. Eggs used	+	–	–	+	+	+	+	–	+	+	+	+	+	+
333. Mud hen (coot) (saipa') eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
333a. Eggs used	+	+	+	+	+	+	+	+	+	+	+	+	+	+
334. Avocet (paharibarit) eaten	+	+	+	–	+	+	+	+	+	+	+	+	+	+
335. Snipe (sahita) eaten	+	+	+	+	+	–	–	–	+	+	–	+	+	–
336. Killdeer (padi'tsiggi) eaten	+	+	–	+	+	+	+	+	+	+	+	+	+	+
336a. Ruffed grouse (haha) eaten	+	–	+	–	+	+	+	–	+	+	+	+	+	+
336b. Prairie chicken (pahaha) eaten	+	–	–	–	+	+	–	–	+	+	+	+	+	+
336c. Sage hen (hadzi) eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+

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Washo NT20
Achomawi N55

CULTURE ELEM. DISTRIB.: XIV—STEWART: NORTHERN PAIUTE

	To	Kl	Kl	Kn	To	To	Pa	Wa	At	Sa	Ty	Wd	Ki	AI
Insect Food														
337. Caterpillars (pieg) eaten	+	-	-	+	+	+	+	+	+	-	-	+	+	-
338. Larvae in lake (kutsavi) eaten	-	-	-	-	+	+	+	+	+	-	-	-	-	-
339. Ants eaten	-	-	+	+	+	-	-	-	+	+	+	+	+	-
340. As food	-	-	+	-	-	-	-	-	+	+	+	+	+	-
341. As tonic	-	+	-	+	-	-	-	-	-	-	-	-	-	-
342. Ant "eggs" (larvae or chrysalids) eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
343. Bee "eggs" (mota) eaten	-	-	+	+	+	+	+	+	+	+	+	+	+	+
344. Cicada (locust) (kha) eaten	+	+	+	+	-	-	+	+	+	+	+	-	-	-
345. Gathered in baskets	+	+	+	-	-	-	+	+	+	+	+	-	-	-
346. Roasted in coals	+	+	+	-	-	-	+	+	+	+	+	-	-	-
347. Ground on metate	+	+	+	-	-	-	+	+	+	+	+	-	-	-
348. Cricket (mija or nija) eaten	+	+	+	+	+	+	+	-	+	+	+	+	+	+
348a. Picked up in early morning	+	+	+	+	+	+	+	-	+	+	+	+	+	+
352. Grasshopper (matata'a) eaten	-	-	-	-	-	-	-	+	-	-	-	-	-	-
353. Caught by hand in early morning	-	-	-	-	-	-	-	+	-	-	-	-	-	-
354. Gathered in baskets	-	-	-	-	-	-	-	+	-	-	-	-	-	-
356. Roasted in pit	-	-	-	-	-	-	-	+	-	-	-	-	-	-
357. Ground on metate	-	-	-	-	-	-	-	+	-	-	-	-	-	-
358. Stored, buckskin bags	-	-	-	-	-	-	-	+	-	-	-	-	-	-
Animal-Food Taboos, etc.														
360. Raw liver eaten	-	-	-	-	-	-	-	+	+	-	+	+	+	-
361. Fetus taboo	-	+	-	-	-	+	+	-	+	+	-	+	-	-
362. Deer heart taboo	-	-	-	-	-	+	+	+	+	+	+	+	+	+
363. To young	-	-	-	+	-	+	+	+	+	-	+	+	+	+
364. Liver taboo to young	-	-	-	-	-	-	-	-	-	-	+	+	-	-
365. Deer lung taboo to young	-	-	+	+	-	-	-	-	-	-	+	+	-	-
366. Lung eaten for strength	-	-	-	-	-	-	-	+	+	+	-	-	-	-
367. Bird eggs taboo to young	-	-	-	-	-	-	-	+	-	-	-	-	-	-
368. Scavenger eggs taboo	-	-	+	+	+	+	+	+	+	+	+	+	+	-
369. First kill taboo, if shot	+	+	+	+	+	+	+	+	+	-	+	+	+	-
369a. If trapped	-	-	+	+	+	-	+	+	+	-	+	+	+	-
370. To youth	+	+	+	+	+	-	+	+	+	-	+	+	+	+
371. To mother	+	+	+	+	+	-	+	+	+	-	+	-	+	+
372. To father	+	+	+	+	+	-	+	+	+	-	+	-	+	+
373. Mother washes boy before taboo lifted	-	-	-	-	-	-	+	+	-	-	-	+	-	-
374. After ceremony youth eats special part	+	+	+	+	+	-	+	+	+	+	+	-	+	+
375. First kill after childbirth taboo	-	+	+	+	+	+	+	+	-	+	+	-	+	+
376. To father	-	+	+	+	+	+	+	+	-	+	+	-	+	+
377. To mother	-	+	+	+	+	+	+	+	-	+	+	-	+	+
378. Hunter distributes game	+	+	+	+	+	+	+	+	+	-	+	-	+	+
379. To all village	+	-	-	-	-	-	-	-	-	-	-	-	-	+
379a. To anyone	+	-	+	+	+	+	+	+	+	-	+	-	+	+
380. To relatives	+	+	+	+	+	+	+	+	+	-	+	-	+	+
381. To mother-in-law	+	+	+	+	+	+	+	+	+	-	+	-	+	+
382. Hunter keeps all or any part	-	-	-	-	-	-	-	-	+	-	+	-	+	-
Miscellaneous Concepts														
388. Intercourse avoided during hunting	-	-	-	-	-	-	-	-	-	+	-	+	+	-
389. 5 nights' continence	-	+	-	-	-	-	-	-	-	-	-	-	-	-
389a. 1 night's continence	-	-	-	-	-	-	-	-	-	-	-	-	-	-
391. Smoking before hunt to aid luck	-	+	+	-	-	+	+	+	-	+	+	+	+	+
392. Smoking during hunt without special effect	-	+	+	-	+	-	+	+	+	+	+	+	+	+
393. Bathing before hunt: cold bath	+	+	+	+	+	+	+	+	+	+	+	+	+	+
394. Sweat bath	+	-	-	-	-	-	-	+	+	+	+	-	+	-
395. Talking during bath	+	-	-	-	-	-	-	+	+	+	+	+	+	-
396. Disposal of deer bones regulated	-	-	-	-	-	-	+	+	-	-	-	-	-	-
397. Kept from dogs	-	-	-	-	-	-	+	+	-	-	-	-	-	-

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W [252 251]

NWA 267

NWA 224

N [784]

NWA [783]

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Washo NT20
Achomawi NS5

NWA 782 796

ANTHROPOLOGICAL RECORDS

	Ts	Kl	Kl2	Ha	To	Yo	Pa	Wa	At	Sa	Tg	Wi	Ki	Al
398. Game believed immortal	-	+	+	+	-	-	+	*	-	+	-	-	-	-
399. Game increase controlled by ceremony	-	+	-	-	*	+	-	-	-	-	+	+	-	-
401. Offering of game kill	-	-	-	-	*	*	-	+	-	*	*	*	-	*
402. To "nature"	-	-	-	-	+	+	-	-	-	+	+	+	-	+
403. To spirit	-	-	-	-	+	+	-	-	-	+	+	+	-	+
404. With prayer	-	-	-	-	+	+	-	-	-	+	+	+	-	+
405. Place of gall	-	-	-	-	+	+	-	-	-	+	+	+	-	+
406. Thrown in brush	-	-	-	-	-	-	-	-	-	+	-	-	-	-
409. Tip of deer tail hidden under rock for luck	-	-	-	-	+	+	-	-	+	+	-	+	-	-

NWA 222 252 251

Gathering

*410. Acorns (wia)	+	+	+	-	-	+	+	+	-	-	-	-	-	+
411. Leaching in sage-lined pit	-	-	-	-	-	-	-	+	-	-	-	-	-	-
411a. In sand pit	+	+	+	-	-	+	+	+	-	-	-	-	-	+
413. Grinding in mortar (puvum)	+	+	+	-	-	+	+	+	-	-	-	-	-	+
414. Boiled mush	+	+	+	-	-	+	+	+	-	-	-	-	-	+

Miscellaneous Plants

*433. "Grass" seeds	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*434. Cactus fruit eaten (nava or mitse)	-	-	-	-	-	-	-	-	-	-	-	-	-	-
435. "Stems" eaten	-	-	-	+	+	+	+	+	-	-	-	+	-	-
436. Needles burnt off	-	+	-	+	+	+	+	+	-	-	-	+	-	-
437. Needles brushed off	-	+	-	+	+	+	+	+	-	-	-	+	-	-
438. Roasted in ashes	-	-	-	-	-	-	-	-	-	-	-	+	-	-
439. Roots	-	+	-	+	+	+	+	+	-	-	-	+	-	-
440. Berries	+	+	+	+	+	+	+	+	+	+	+	+	+	+

443. Pinon Nuts (tava)	+	+	+	+	+	+	+	+	-	+	-	-	+	*
*443a. Hooked pole (taam) for pinon nuts	+	+	+	+	+	+	+	+	-	+	-	-	+	*
*445. End fire hunt	+	+	+	+	+	+	+	+	-	+	-	-	-	-
*446. End separate piece	-	-	-	-	-	-	-	-	-	-	-	-	-	-
447. Climb tree to gather	+	+	+	+	+	+	+	+	-	+	-	-	-	-
448. Men	+	+	+	+	+	+	+	+	-	+	-	-	+	-
449. Women	+	+	+	+	+	+	+	+	-	+	-	-	+	-
450. Climbing stick used	+	+	+	+	+	+	+	+	-	+	-	-	+	-
*451. Storage: green, in stone-lined, circular pit	+	+	+	+	+	+	+	+	-	+	-	-	+	-
451a. Piled on ground, covered	+	+	-	-	-	+	+	+	-	+	-	-	-	-
452. Whole cones in cache	+	+	+	+	+	+	+	+	-	+	-	-	-	-
453. Cooked seeds stored	+	+	-	+	+	+	+	+	-	+	-	-	-	-
*453a. Cones opened by roasting in earth oven	+	+	+	+	+	+	+	+	-	+	-	-	-	-
454. By burning	+	+	-	+	+	+	+	+	-	+	-	-	+	-
454a. By exposing to sun	+	+	+	+	+	+	+	+	-	+	-	-	+	-
455. Nuts struck from ripe cone	+	+	+	+	+	+	+	+	-	+	-	-	+	-
456. Cache for nuts removed from cone	+	+	+	+	+	+	+	+	-	+	-	-	+	-
*457. Unlined pit	+	+	+	+	-	-	+	+	-	+	-	-	+	-
*458. Grass lined	+	+	+	+	-	-	+	+	-	+	-	-	+	-
459. Lined with pine-leaf soil	+	+	+	+	-	-	+	+	-	+	-	-	+	-
460. Brush-and-stone covered	+	+	+	+	-	-	+	+	-	+	-	-	+	-
461. Juniper-bark lined	+	+	+	+	-	-	+	+	-	+	-	-	+	-
*462. Nuts ground on metate (mota)	+	+	+	+	+	+	+	+	-	+	-	-	+	-
462a. In mortar	+	+	+	+	+	+	+	+	-	+	-	-	+	-
463. Parching	+	+	+	+	+	+	+	+	-	+	-	-	+	-
464. In "Pan" (twined basket)	+	+	+	+	+	+	+	+	-	+	-	-	+	-
*466. Conical burden basket for gathering	+	+	+	+	+	+	+	+	-	+	-	-	+	-
*467. Family owned plots	+	+	+	+	+	+	+	+	-	+	-	-	+	-
*467a. Band owned plots	+	+	+	+	+	+	+	+	-	+	-	-	+	-
467b. Families wintered on pinon-nut range	+	+	+	+	+	+	+	+	-	+	-	-	+	-
*468. Nuts eaten as flour, raw	+	+	+	+	+	+	+	+	-	+	-	-	+	-
469. Nuts eaten as mush	+	+	+	+	+	+	+	+	-	+	-	-	+	-
*470. Nuts eaten chilled as mush	+	+	+	+	+	+	+	+	-	+	-	-	+	-

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Washo NT20
Achomawi NS5

CULTURE ELEM. DISTRIB.: XIV—STEWART: NORTHERN PAIUTE

	Yo	Kl	Kl	Kn	To	To	Pa	Wa	At	Sa	Tg	Wi	Ki	Al	
Miscellaneous Plant Foods															NWA
471. "Cane" or reed sugar (pihavi)	-	+	+	+	+	+	+	-	+	-	-	-	+	-	262
471a. Obtained from neighboring area	+	-	-	-	-	+	+	-	+	+	-	-	+	-	222
472. Boiled	-	-	-	-	-	-	-	-	-	-	-	-	-	-	251
473. Dried and beaten	+	+	+	+	+	-	+	-	+	+	+	+	-	+	252
475. Willow-sap sugar	-	-	-	+	-	+	-	-	+	+	+	+	-	+	
476. White pine pitch as sugar	-	+	+	+	+	+	+	-	+	-	+	+	-	+	
477. Pinon pitch to sugar	+	+	+	+	+	+	+	-	+	-	+	+	-	+	
478. Chewing gum	+	+	+	+	+	+	+	-	+	+	+	+	+	+	NWA
479. From plant root	+	+	+	+	+	+	+	-	+	+	+	+	+	-	
480. Rabbit-brush root	+	+	+	+	+	+	+	-	+	+	+	+	+	-	[261]
481. Rabbit-brush bark	+	-	+	-	+	+	+	-	+	+	+	+	+	-	
482. Pitch	-	-	-	+	+	+	+	-	-	-	+	+	+	+	
482a. Berries dried	+	+	+	+	+	+	+	-	+	+	+	+	+	+	
482b. Roots dried and stored	+	+	+	+	+	+	-	-	+	+	+	+	+	+	
Other Plants and Seeds Used															NWA
482f. Yellow cress (atsa)	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
482a. Sunflower (ahiga)	+	+	+	+	+	+	+	+	+	+	+	+	+	+	137
482b. Sunflower (pasa)	+	+	+	+	+	+	+	+	+	+	+	+	+	+	222
482c. Sunflower (ahi)	+	+	+	+	+	+	+	+	+	+	+	+	+	+	262
482d. Sunflower (kwaiaka)	+	+	+	+	-	-	-	-	+	+	+	+	+	+	
482e. Sunflower (kwaipasa)	+	-	-	-	-	-	-	-	+	+	+	+	+	+	
482f. Pinkleweed (kahava)	-	-	-	-	-	+	-	-	+	-	-	-	+	-	
482g. Sego lily or painted cup (tapavagi)	+	+	+	-	-	-	-	-	+	-	+	-	+	-	
482h. Sego lily or painted cup (sazaha)	-	+	+	-	-	-	-	-	+	-	+	-	+	-	
482i. Saltbrush (ahai)	-	+	+	+	+	+	+	-	+	+	+	+	+	+	
482j. Rabbit brush (tavisigap)	+	+	+	+	+	+	+	-	+	+	+	+	+	+	
482k. Rabbit brush (sigap)	+	+	+	+	+	+	+	-	+	+	+	+	+	+	
482kk. Rabbit brush (sagaahkapi)	+	+	+	+	+	+	+	-	+	+	+	+	+	+	
482m. Dogbane (milkweed) (mimai)	+	+	+	+	+	+	+	-	+	+	+	+	+	+	NWA
482n. Sand grass (wai)	+	+	+	+	+	+	+	-	+	+	+	-	+	-	
482o. Blazing-star (kuha)	+	+	+	+	+	+	+	-	+	+	+	+	+	+	
482p. Wild tobacco (paivuna)	+	+	+	+	+	+	+	-	+	+	+	+	+	+	[276]
482q. Sorrel (atsa) pasia	-	+	+	+	+	+	+	-	+	+	+	+	+	-	
482r. Bulrush or tule (siava)	+	+	+	+	+	+	+	-	+	+	+	+	+	-	
482s. Cattail (tse)	+	-	+	+	+	+	-	-	+	+	+	+	+	-	
482t. Spike rush (pasaaiva)	+	+	+	+	+	+	+	-	+	+	+	+	+	-	
482u. Bulrush or tule (avi)	+	+	+	+	+	+	-	-	+	+	+	+	-	-	
482v. Sagebrush (asawa)	-	-	-	-	+	+	+	-	+	+	+	+	+	-	
482w. Saltbrush (asaha)	-	-	-	-	+	+	+	-	+	+	+	+	+	-	
482x. asasi	-	-	-	-	-	-	+	-	-	-	-	-	-	-	
482y. asasisigi	-	-	-	-	-	-	+	-	-	-	-	-	-	-	
482z. hiawi	-	-	-	+	+	+	+	-	+	-	-	+	-	-	
484. Joint fir (tsahapi)	-	-	-	+	+	+	+	-	+	-	-	-	-	-	
484a. saiagava	-	-	-	-	-	-	-	-	+	-	-	-	-	-	
484b. Indian [illegible] (tsaa)	+	+	+	+	+	+	+	-	+	+	+	+	+	+	
484c. wata	+	+	+	+	+	+	+	-	+	+	+	+	+	-	
484d. wahi	+	+	+	+	+	+	+	-	+	+	+	+	+	-	
484e. yapa	+	+	+	+	+	+	+	-	+	+	+	+	-	-	
484f. tsapagi	+	+	+	+	-	-	-	-	-	-	-	-	-	-	
484g. tivaa	+	+	+	+	+	+	+	-	+	+	+	+	+	-	
484h. tivani	+	+	+	+	+	+	+	-	+	+	+	+	+	-	
484i. Indian potatoes (aamaa?) (waga or higa)	+	+	+	+	+	+	+	-	+	+	+	+	+	-	
484j. Indian potatoes (aputa)	-	-	-	-	-	+	-	-	+	+	+	+	+	-	
Gathering Implements															NWA
485. Digging stick (pivi)	+	+	+	+	+	+	+	+	+	+	+	+	+	+	222
486. Point one end	+	+	+	+	+	+	+	+	+	+	+	+	+	+	

Washo NT20
Achomawi NS5

ANTHROPOLOGICAL RECORDS

NWA 222

	Te	K1	K2	Kn	To	To	Pa	Ma	At	Sa	Ty	Wa	Ki	AT
487. Spatulate end	-	-	-	-	-	+	-	-	-	-	+	-	-	-
488a. Point both ends	+	-	-	-	-	+	-	-	-	-	+	-	-	-
489. Of mt. mahogany (tupi)	+	+	-	-	-	+	+	-	+	+	+	+	+	+
490. Of serviceberry (tuavoi)	-	-	+	-	-	-	-	-	+	+	+	+	+	-
491. Of greasewood (tonovi)	-	-	+	-	-	-	-	-	+	+	+	+	+	-
492. Conical seed basket (tümuvone)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
498. Basketry seed beater (tsiku)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
496. Stiff edged	+	+	+	+	+	+	+	+	+	+	+	+	+	+
499. Seed knife ("sickle")	+	+	+	+	+	+	+	+	+	+	+	+	-	-
500. Wooden	-	-	-	-	-	-	+	-	-	-	-	-	-	-
501. Shin bone	-	-	-	-	-	-	+	-	-	-	-	-	-	-
501a. Stone	+	+	+	+	+	-	-	-	+	+	-	+	-	-

Agriculture

Wild Seeds

NWA 241

505. Wild seeds irrigated	-	-	-	-	-	-	-	+	-	-	-	-	-	-
509. Burning for tobacco	+	+	+	+	-	-	-	-	+	+	-	+	+	+
510. Burning for wild seeds	-	+	+	+	-	-	-	-	+	+	-	+	+	+

Seed Storage

NWA 251

521. Storage in pit	+	+	+	+	+	+	+	+	+	+	+	+	+	+
522. Bark or grass lined	+	+	+	+	+	+	-	+	+	+	+	+	+	+
523. Storage in basket	-	-	-	-	-	-	+	-	-	-	-	-	-	+
525. Storage in bark bag (kwisi)	-	-	+	+	+	+	-	-	+	-	+	-	+	+
526. Storage in buckskin bag	-	+	+	+	+	+	-	-	+	-	+	+	+	+
527. Storage in cave	-	+	+	+	+	+	-	-	+	-	+	+	+	-
528. Storage in rock crannny	-	-	+	-	-	-	-	-	-	-	-	+	-	-

Food Preparation

NWA 317

529. Salt from: playa	+	+	+	-	-	+	+	+	-	-	-	-	-	-
530. Mineral from rocks	-	+	+	-	-	-	-	-	-	-	-	-	-	-
530a. Trade from south	+	+	+	-	-	-	-	-	-	-	-	-	-	-
532. Small mammals roasted, eaten whole	+	+	+	+	+	+	+	+	+	+	+	+	+	+
533. Roasted, entrails removed	+	+	+	+	+	+	+	+	+	+	+	+	+	+
534. Roasted, entrails boiled, eaten	+	+	+	+	+	-	-	-	+	+	+	-	+	+
535. Meat: dried on coals	-	-	+	-	-	-	-	-	+	+	+	-	+	+
536. Dried on frame in sun	+	+	+	+	+	+	+	+	+	+	+	+	+	+
537. Dried in trees	+	+	+	+	+	+	+	+	+	+	+	+	+	+
538. Smoked	-	-	-	-	-	-	-	+	+	+	+	+	+	+
539. In house	-	-	-	-	-	-	-	-	-	-	-	-	-	-
540. Pulverized	-	-	-	-	-	-	-	-	-	-	-	-	-	-
541. Mixed with seeds	-	+	+	-	-	+	+	-	+	+	+	+	-	-
542. Mixed with berries	-	+	+	-	-	+	+	-	+	+	+	+	-	-
543. Mixed with fat	-	+	-	-	-	-	-	+	+	+	+	+	-	-
544. Stored in sage bags	-	+	-	-	-	-	-	+	+	+	+	+	-	-
545. Tripe eaten	+	+	+	+	+	+	+	-	+	+	+	+	-	-
546. Blood cooked in pouch, meat	+	+	+	+	+	+	+	+	+	+	+	+	+	+
547. Fish	+	+	+	+	+	+	+	+	+	+	+	+	+	+
548. Dried in shade, not sun	+	+	+	+	+	+	+	+	+	+	+	+	+	+
550. Smoked in sweat house	-	-	-	-	-	-	-	-	-	-	-	-	-	-
551a. Spawn (eggs) dried with seed	-	+	+	+	+	+	+	+	-	+	+	+	-	-
552. Pulverized	-	+	+	+	+	+	+	+	-	+	+	+	-	-
553. Bone: cooked bone ground	-	+	+	-	-	+	+	-	-	+	+	+	-	-
553a. Only fish bones ground	-	+	+	-	-	+	+	-	-	+	+	+	-	-
554. Ground bone cooked	-	+	+	-	-	+	+	-	-	+	+	+	-	-
555. Vertebrae ground	-	-	-	-	-	+	+	-	-	-	+	+	-	-
556. Joints ground	-	-	-	-	-	+	+	-	-	-	+	+	-	-
557. Entire bones: marrow extracted	+	+	+	+	+	+	+	-	+	+	+	+	+	+

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Washo NT20
Achomawi N35

CULTURE ELEM. DISTRIB.: XIV—STEWART: NORTHERN PAIUTE

	Ts	Kl	K2	Kn	To	To	Pa	Wa	At	Sa	Tg	Wd	Kl	AE	NWA
558. Meat dried	+	–	+	–	–	–	°	–	°	°	–	+	+	+	
559. Meat ground	+	–	+	–	+	+	+	–	+	+	–	+	+	–	251
559a. Meat boiled	+	+	+	+	+	+	+	+	+	+	–	+	+	+	252
560. Earth oven	+	+	–	+	+	+	–	+	–	+	+	–	+	+	
561. Hole with hot rocks, earth cover	–	–	–	–	–	–	–	–	+	–	–	–	–	+	
562. Boiling: with stones in thorax	+	+	+	–	+	+	+	+	+	–	+	+	+	–	
563. In basket	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
565. One bent stick to pick up stones	–	–	–	–	–	–	–	–	–	–	–	–	–	–	
566. Pair forked sticks	–	–	–	–	–	–	–	–	–	–	+	–	–	–	
567. Pair straight sticks	+	+	+	+	+	+	+	+	+	+	–	+	+	+	
568. Boiling in pot	–	–	–	–	–	–	–	–	–	–	–	–	–	–	
569. Broiling	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
570. On forked stick	+	+	+	+	+	+	+	+	+	+	+	+	+	–	
571. On coals	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
572. Parching	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
573. In basket	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
575. Seed meal	+	+	+	+	+	+	+	+	+	+	+	+	+	+	N
576. Husk burned from seed	+	+	°	+	+	+	+	+	+	+	+	+	+	+	
577. Cannibalism	–	–	°	°	–	–	–	–	°	°	–	–	–	+	266
HOUSES															
Dwellings															
Windbreak															N
578. Brush	+	+	+	+	+	+	+	–	+	+	+	+	–	–	342
579. Withe fence of brush	+	+	+	+	+	+	+	–	–	+	+	+	–	–	
580. For temporary camp	+	+	+	+	+	+	+	–	+	+	+	+	–	–	
581. For summer camp	+	+	+	+	+	+	+	–	+	+	+	+	–	–	
Sun Shade															
582. Brush or tree only	–	–	–	–	–	–	–	+	°	+	+	+	+	+	
583. Posts supporting roof	+	+	+	+	+	+	+	–	–	–	–	–	–	–	
584. Posts: 6-8	–	+	+	+	–	–	–	–	–	–	–	–	–	–	
584a. Any number	+	–	–	–	+	+	+	–	–	–	–	–	–	–	
585. Horizontal brush roof	+	+	+	+	+	+	+	–	–	–	–	–	–	–	
586. Side walls: 1	–	–	+	+	–	–	–	–	–	–	–	–	–	–	
586a. More than 1	+	+	–	–	–	–	–	–	–	–	–	–	–	–	
587. Domed Wickiup	+	+	+	+	+	+	+	–	+	+	+	+	–	+	
588. For summer use	–	–	–	–	–	–	–	–	–	–	+	+	+	+	
589. For winter use	+	+	+	+	+	+	+	–	+	+	+	+	–	+	
590. Dome of arched willows	+	+	+	–	+	+	+	–	+	+	+	+	–	+	
591. "Cone" of bent willows	–	–	–	–	–	–	–	–	–	–	–	–	–	+	
592. Circular ground plan	+	+	+	+	+	+	+	–	+	+	+	+	–	+	
594. Height (feet): 6-8	+	–	–	–	–	–	–	–	–	+	+	+	–	+	
594a. 8-10	–	+	+	+	+	+	+	–	+	+	+	+	–	+	
595. Diameter (feet): 8-14	+	+	+	–	+	+	–	–	–	+	+	+	–	+	
595a. 14-20	–	–	–	+	–	–	+	–	+	–	–	–	–	+	
597. Covering	+	+	+	+	+	+	+	–	+	+	+	+	–	+	
598. Layers of grass (mixed)	+	+	+	–	+	+	+	–	+	+	+	+	–	+	
599. Tule or brush	+	+	+	°	+	+	+	–	+	+	+	+	–	+	
600. Mat	–	–	–	°	–	–	°	–	°	°	°	°	–	+	
602. Earth, 1 or 2 feet up wall	–	+	+	+	+	+	+	–	+	+	+	+	–	+	
603. Pole-thatch binders	–	+	+	+	°	+	+	–	+	+	+	+	–	+	
605. Doorway: 1	+	+	+	+	+	+	+	–	+	+	+	+	–	+	
606. On E side of house	+	+	+	+	+	+	+	–	+	+	+	+	–	+	
606a. Opposite wind	–	–	–	–	–	–	–	–	–	–	–	–	–	–	
607. Flush with wall	+	+	+	+	+	+	+	–	+	+	+	+	–	+	
607a. Entrance passage	+	+	+	–	°	+	–	–	+	–	–	–	–	–	

[p.377]

NWA 342

ANTHROPOLOGICAL RECORDS

	Ts	Kl	Kl	Kl	To	To	Pa	Wa	At	Sa	Yg	Wi	Ki	Al
608. Door: of twined bark	+	-	+	-	-	-	-	-	-	-	+	+	-	-
608a. Of twined tule	+	+	-	-	-	-	-	-	+	-	+	+	-	+
609. Of twined grass	+	+	-	-	-	-	-	-	+	-	+	+	-	-
609a. Of tule bound between pairs of sticks	-	-	+	+	+	+	-	-	+	+	+	+	-	-
610. Floor covered with grass	+	+	+	+	+	+	-	-	+	+	+	+	-	+
611. Fire: indoors, center of house	+	+	+	+	+	+	-	-	+	+	+	+	-	+
612. Outside house	+	+	+	+	+	+	-	-	-	-	+	+	-	+
613. In hollow pit	+	+	+	+	+	-	-	-	*	-	+	+	-	+
614. Smoke hole in roof	+	+	+	+	+	+	-	-	+	+	+	+	-	+
615. Tripod-Foundation House	-	-	-	-	+	-	+	+	*	-	-	*	+	-
616. For summer use	-	-	-	-	-	-	-	-	-	-	-	+	+	-
617. For winter use	-	-	-	-	+	-	+	+	-	-	-	+	+	-
618. Foundation poles in tripod	-	-	-	-	+	-	+	+	-	-	-	+	+	-
619. Forked poles interlock	-	-	-	-	+	-	-	-	-	-	-	-	-	-
620. Tied at intersection	-	-	-	-	-	-	+	-	-	-	-	+	+	-
*622. Cone-shaped House, Circular Ground Plan	-	-	-	-	+	-	+	+	-	-	-	*	*	-
623. Height, 10 feet	-	-	-	-	+	-	+	+	-	-	-	+	+	-
624. Diameter, 15 feet	-	-	-	-	+	-	+	+	-	-	-	+	+	-
625. Exterior encircled with stones	-	-	-	-	-	-	+	+	-	-	-	-	-	-
626. Covering	-	-	-	-	+	-	+	+	-	-	-	+	+	-
627. Tule	-	-	-	-	-	-	+	+	-	-	-	+	+	-
628. Bark	-	-	-	-	*	-	-	+	-	-	-	+	*	-
629. Grass: 2 layers	-	-	-	-	-	-	-	-	-	-	-	-	*	-
629a. 3 layers	-	-	-	-	-	-	-	+	-	-	-	+	-	-
630. Twined sage-bark mats	-	-	-	-	-	-	-	-	-	-	-	-	*	-
631. Mats	-	-	-	-	-	-	-	+	-	-	-	*	*	-
631a. Buffalo skin	-	-	-	-	-	-	-	+	-	-	-	+	+	-
632. Pole-thatch binders	-	-	-	-	-	-	-	+	-	-	-	+	+	-
633. Earth (entirely)	-	-	-	-	-	-	-	+	-	-	-	-	-	-
635. Pine "sod"	-	-	-	-	+	-	+	+	-	-	-	-	-	-
636a. Brush	-	-	-	-	+	-	+	+	-	-	-	+	-	-
637. Doorway	-	-	-	-	+	-	+	+	-	-	-	+	-	-
638. E side of house	-	-	-	-	-	-	+	+	-	-	-	+	+	-
639. Brush with wall	-	-	-	-	-	-	+	+	-	-	-	+	+	-
640. Vestibule or tunnel	-	-	-	-	*	-	-	+	-	-	-	-	-	-
642. Height (feet): 4	-	-	-	-	-	-	+	+	-	-	-	-	-	-
642a. More than 4	-	-	-	-	+	-	-	-	-	-	-	+	+	-
643. Door	-	-	-	-	+	-	-	+	-	-	-	+	+	-
644. Of mat	-	-	-	-	+	-	+	-	-	-	-	+	+	-
645. Of skin	-	-	-	-	+	-	-	-	-	-	-	+	+	-
646. Of brush	-	-	-	-	+	-	-	-	-	-	-	-	-	-
647. Of twined bark	-	-	-	-	-	-	+	-	-	-	-	+	+	-
648. Fireplace	-	-	-	-	+	-	+	+	-	-	-	+	+	-
649. In center of house	-	-	-	-	+	-	+	+	-	-	-	+	+	-
651. Pit, 3 inches deep	-	-	-	-	-	-	+	+	-	-	-	*	+	-
652. Smoke hole in roof center	-	-	-	-	+	-	+	+	-	-	-	+	+	-
*653. Gabled House	-	-	-	-	-	-	-	+	-	-	-	-	-	-
654. For winter use	-	-	-	-	-	-	-	+	-	-	-	-	-	-
657. Ridgepole	-	-	-	-	-	-	-	+	-	-	-	-	-	-
658. Height (feet), 10	-	-	-	-	-	-	-	+	-	-	-	-	-	-
659. Width (feet), 12	-	-	-	-	-	-	-	+	-	-	-	-	-	-
660. Length (feet), 15	-	-	-	-	-	-	-	+	-	-	-	-	-	-
662. Covering	-	-	-	-	-	-	-	+	-	-	-	-	-	-
663. Brush	-	-	-	-	-	-	-	+	-	-	-	-	-	-
664. Bark	-	-	-	-	-	-	-	+	-	-	-	-	-	-

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Washo NT20
Achomawi NS5

CULTURE ELEM. DISTRIB.: XIV—STEWART: NORTHERN PAIUTE

	Ts	Kl	K2	Ku	To	Tö	Pa	Wa	At	Sa	Tg	Wd	Ki	AK	
665. Twined-bark mat	-	-	-	-	-	-	-	+	-	-	-	-	-	-	NWA 342
666. Pine sod	-	-	-	-	-	-	-	+	-	-	-	-	-	-	
667. Earth	-	-	-	-	-	-	-	+	-	-	-	-	-	-	
668. Doorway	-	-	-	-	-	-	-	+	-	-	-	-	-	-	
669. Side	-	-	-	-	-	-	-	+	-	-	-	-	-	-	
671. Flush with wall	-	-	-	-	-	-	-	+	-	-	-	-	-	-	
673. Fireplace inside	-	-	-	-	-	-	-	+	-	-	-	-	-	-	
674. Pit	-	-	-	-	-	-	-	+	-	-	-	-	-	-	
675. Smoke hole in roof	-	-	-	-	-	-	-	+	-	-	-	-	-	-	
House Interior															
676. Bed of: grass or brush	+	+	+	+	+	+	+	+	+	+	+	+	+	+	NWA 352
677. Twined bark	-	+	+	-	-	-	+	-	-	+	+	+	+	-	
678. Twined-rush mat	-	+	+	-	-	+	+	-	-	+	+	+	+	+	
679. Furs	+	+	+	+	+	-	-	+	-	-	+	+	+	+	
680. Skins	+	+	+	+	+	-	-	+	-	-	+	+	+	+	
681. Woven-fur blanket	+	+	+	+	-	+	-	+	-	+	+	+	+	+	
682. Bedcovers: woven-fur blanket	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
683. Furs sewed together	-	+	+	+	+	+	+	+	+	-	+	+	+	+	
684. Tanned skins	+	+	+	+	+	+	+	+	+	-	+	+	+	+	
685. Indoor storage pits	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
686. Indoor storage bags	+	+	+	+	+	+	+	+	+	-	+	+	+	+	
687. Special storehouse	-	-	-	-	-	-	-	-	-	+	-	-	-	-	
Sweat House (nasanovi)															NWA 343
688. Wickiup-Type Sweat House	+	+	+	-	+	-	+	-	+	+	+	+	+	+	
689. Domed willow frame	+	+	+	-	+	-	+	-	+	+	+	+	+	+	
690. Covering: mats	+	-	-	-	-	-	-	-	-	+	-	+	+	+	
692. Grass	+	-	-	-	-	-	-	-	+	+	-	-	+	+	
693. Brush	+	-	-	-	-	-	-	-	-	-	-	-	-	-	
694. Skin	+	-	-	-	-	-	+	-	-	-	-	+	+	+	
695. Canvas	+	+	+	-	+	-	-	-	+	+	+	+	+	+	
696. Earth	+	+	-	-	-	-	-	-	+	+	-	-	-	-	
697. Pine "sod" (needles)	+	-	-	-	-	-	-	-	-	-	-	-	-	-	
698. Pit, 1 foot deep	-	+	-	-	-	-	-	-	-	-	-	-	-	-	
700. Door: on any side	+	+	-	-	+	-	+	-	+	+	+	+	+	+	
700a. Of hide	+	+	-	-	-	-	+	-	+	+	-	+	+	+	
701. Of twined brush	-	-	-	-	-	-	-	-	-	+	-	-	-	-	
702. Of twined bark	-	-	-	-	-	-	-	-	-	+	-	+	+	-	
703. Of twined grass	-	-	-	-	-	-	-	-	-	+	-	+	+	+	
704. Conical-Type Sweat House	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
713. Gabled-Type Sweat House	+	-	-	-	-	-	-	-	-	-	-	-	-	-	
714. 2 interior posts	+	-	-	-	-	-	-	-	-	-	-	-	-	-	
715. Ridgepole	+	-	-	-	-	-	-	-	-	-	-	-	-	-	
717a. Built against side of hill	+	-	-	-	-	-	-	-	-	-	-	-	-	-	
718. Roof covering	+	-	-	-	-	-	-	-	-	-	-	-	-	-	
719. Brush	+	-	-	-	-	-	-	-	-	-	-	-	-	-	
720. Grass	+	-	-	-	-	-	-	-	-	-	-	-	-	-	
721. Earth	+	-	-	-	-	-	-	-	-	-	-	-	-	-	
722. Door	+	-	-	-	-	-	-	-	-	-	-	-	-	-	
724. Flush	+	-	-	-	-	-	-	-	-	-	-	-	-	-	
Sweat-House Operation and Use															NA 343
727. Heating by: fire inside	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
728. Rocks (heated outside)	+	+	+	-	+	-	+	-	+	+	+	+	+	-	
729. Pit for rocks	+	+	+	-	+	-	+	-	+	+	+	+	+	+	1515

[p.379]

NA 343 515

	Yo	Kl	Kl2	Kn	To	To	Pa	Wa	At	Sa	Yg	Wd	Kl	Ah
730. Rocks around patient	+	+	–	–	–	–	–	–	–	–	–	–	–	–
733. Water poured on rocks	+	+	+	–	+	–	+	–	+	+	+	+	+	+
734. Water in baskets	+	+	+	–	+	–	+	–	+	+	+	+	+	+
735. Uses: for sickness	+	+	+	–	+	–	+	–	–	–	+	+	+	+
736. For colds	+	+	+	–	+	–	+	–	–	–	+	+	+	+
737. For rheumatism	+	+	+	–	+	–	+	–	–	–	+	+	+	+
738. For general debility	+	+	+	–	+	–	+	–	–	–	+	+	+	+
739. Shaman treats inside	–	+	+	–	+	–	+	–	–	–	+	+	+	+
740. For bathing (i.e., cleansing)	+	+	+	–	+	–	+	–	+	+	+	+	+	+
742. Bather removes clothing	+	+	+	–	+	–	+	–	+	+	+	+	+	+
743. Attendant for bather	+	+	+	–	+	–	+	–	–	–	+	+	+	+
744. Prayers while bathing	+	+	+	–	+	–	+	–	+	+	+	+	+	+
745. Bad dream told	+	+	+	–	+	–	+	–	+	+	+	+	+	+
746. Personal power addressed	+	+	+	–	+	–	+	–	+	+	+	+	+	+
747. Hunting luck sought	–	+	–	–	+	–	+	–	+	+	+	+	+	+
748. Cold bath afterward (required)	+	+	+	–	+	–	+	–	+	+	+	+	+	+
748b. Optional	+	+	+	–	+	–	+	–	+	+	+	+	+	–
749. Smoking while bathing	–	–	–	–	–	–	–	–	–	–	–	–	–	–
750. Men used	+	+	+	–	+	–	+	–	+	+	+	+	+	+
750a. Men and women together used	+	+	+	–	+	–	+	–	+	+	+	+	+	+
751. Women used	+	+	+	–	+	–	+	–	+	+	+	+	+	–
752. No. persons accommodated: up to 4	–	+	+	–	+	–	+	–	+	+	–	+	+	+
752a. Up to 7	+	–	–	–	–	–	–	–	+	+	–	–	–	–
752b. 10 or more	–	+	–	–	–	–	–	–	–	–	–	–	–	–
753. Use as clubhouse	+	+	+	–	+	–	+	–	+	+	+	+	+	+
757. Ownership by individual	–	+	+	–	+	–	+	–	+	+	+	+	+	+
759. Community uses	–	+	+	–	+	–	+	–	+	+	+	+	+	+

N [423]

NA 343 [341]

Miscellaneous Houses

760. Dog house	–	+	–	–	–	–	–	–	–	–	–	–	–	–
761. Small, domed willow	–	+	–	–	–	–	–	–	–	–	–	–	–	–
762. Special grinding house	–	+	–	–	–	–	–	–	–	–	–	–	–	–
763. Menstrual house	–	+	–	–	–	–	–	–	–	–	–	–	–	–
763b. Cave dwelling: temporary	–	–	–	–	–	–	–	–	+	+	+	+	–	–
763c. Burial in caves	–	–	–	–	–	–	–	–	–	–	+	–	–	–

N [764]

N 346

764. Ceremonial Enclosure

765. For general gatherings only	–	+	+	–	+	+	+	–	–	–	–	–	–	–
766. Circular	–	+	+	–	+	+	+	–	–	–	–	–	–	–
767. Brush fence	–	+	+	–	+	+	+	–	–	–	–	–	–	–
768. Direction of opening: N and S (2)	–	+	+	–	+	+	+	–	–	–	–	–	–	–
768a. E	–	–	–	–	–	–	–	–	–	–	–	–	–	–
768b. Any direction	–	–	–	–	–	–	–	–	–	–	–	–	–	–
770. Fires around fence	–	+	+	–	+	+	+	–	–	–	–	–	–	–

NWA 501

NAVIGATION

772. Pole or log raft	–	–	–	–	–	–	+	–	–	–	–	–	–	–
773. Balsa raft of tules	+	+	+	–	+	–	+	–	+	+	+	+	+	+
774. No. of bundles: 3	+	–	+	–	+	–	+	–	+	+	+	+	+	+
774a. 4 or more	+	–	–	–	+	–	+	–	+	+	+	+	+	+
775. Bundles side by side	+	+	+	–	+	–	+	–	+	+	+	+	+	+
776. Bundles lashed together	+	+	+	–	+	–	+	–	+	+	+	+	+	+
777. Bundles pinned together	–	+	–	–	–	–	–	–	+	+	+	+	+	+
778. Length (ft.): 8 or less	+	+	+	–	+	–	+	–	+	+	+	+	+	+
778a. 8-12	+	–	–	–	+	–	+	–	+	+	+	+	+	+
778b. 12 or over	–	–	–	–	–	–	–	–	+	+	+	+	+	+
779. Prow curved up	–	+	–	–	–	–	–	–	+	+	+	+	+	+
780. No. of persons held: 2	–	+	+	–	+	–	+	–	+	+	+	+	+	+

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Washo NT20
Achomawi NS5

CULTURE ELEM. DISTRIB.: XIV—STEWART: NORTHERN PAIUTE

	Ts	Kl	K2	Ku	To	Tö	Pa	Wa	At	Sa	Tg	Wd	Ki	AK	
780a. 3 or 4	+	-	-	-	-	-	-	+	+	+	+	+	+	+	NWA 561
781. Propulsion: with pole (willow)	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
782. With hands and feet	-	-	-	+	-	-	-	-	+	-	-	-	+	-	
782a. Swimmer towed it across stream	-	-	-	-	-	-	-	+	-	-	+	+	-	-	
783. Rope to pull it across stream	-	-	-	-	+	-	-	+	-	+	+	+	-	-	
FIRE MAKING															
*784. Simple drill	-	-	-	-	+	+	-	-	-	-	-	-	+	+	NWA 372
785. Compound drill	+	+	+	+	-	-	+	+	+	+	+	+	+	-	
786. Cane shaft	-	-	-	-	+	+	+	-	-	-	-	-	+	-	
786a. Willow shaft	-	-	-	-	-	-	-	+	+	+	+	+	+	+	
787. Hardwood shaft	+	+	+	+	+	-	-	-	-	-	-	-	-	-	
790. Foreshaft spliced	+	+	+	+	-	-	+	+	+	+	+	+	+	-	
791. Bow drill	-	-	-	-	-	-	-	-	-	+	-	-	-	-	
*792. Artemisia hearth	-	-	-	+	+	+	+	+	+	+	+	+	+	+	
792a. Juniper hearth	+	+	+	-	+	+	-	+	-	-	-	-	-	-	
*793. Charcoal in pit	-	-	-	-	+	+	+	-	-	+	-	-	+	-	
*794. Ground stone in pit	+	+	-	+	-	+	-	-	+	+	+	+	+	+	
795. Bark in pit	-	-	-	-	-	-	-	+	-	-	-	+	-	-	
796. Indefinite number of pits in hearth	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
*797. Artemisia-bark tinder	+	+	+	+	+	+	+	+	+	+	+	+	+	-	
797a. Juniper-bark tinder	+	+	+	-	+	+	+	+	-	+	-	-	-	-	
799. 2 pieces of rock struck for fire	-	-	-	-	-	-	-	-	-	-	+	-	-	+	
800. Flint	-	-	-	-	-	-	-	-	-	-	+	-	-	+	
804. Bark-bundle slow match	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
805. Bark-bundle torch	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
806. Fire preserved	+	+	+	+	+	-	+	+	+	+	+	+	+	+	
807. By covering with earth	+	+	+	+	+	-	+	+	+	+	+	+	+	+	
808. By burning sage into roots	+	+	+	+	+	-	+	+	+	+	+	+	+	+	
MISCELLANEOUS IMPLEMENTS															
Mortar (paha) and Pestle (poduno)															
*809. Stone mortar, large: portable, spheroid	-	+	+	+	+	+	+	-	-	+	+	+	+	+	NWA 412
809a. Made by known Indians	-	-	-	-	-	-	+	-	-	-	-	-	-	-	
810. In bedrock	+	+	+	-	+	+	+	+	-	-	-	-	-	+	
810a. Made by known Indians	-	-	-	-	+	-	+	+	-	+	+	-	-	-	
811. Made by Coyote or other animals	+	+	+	-	-	+	-	-	-	-	-	+	+	+	
812. Made by prehistoric, mythical Indians	-	-	-	+	+	-	-	-	-	-	-	+	-	-	
813. Portable, irregular	-	+	+	+	+	+	+	-	-	+	+	+	+	+	
814. Portable, slab	-	-	-	-	-	-	-	-	-	-	-	-	-	+	
816. Stone mortar, small	-	-	-	-	-	-	-	-	-	-	-	-	-	+	
817. For paint, medicine, etc.	-	-	-	-	-	-	-	-	-	-	-	-	-	+	
819. Wood mortar	-	+	+	-	-	+	+	-	-	-	-	-	-	-	
820. Cavity in log end	-	+	+	-	-	+	+	-	-	-	-	-	-	-	
821. Sunk in ground	-	-	-	-	-	+	+	-	-	-	-	-	-	-	
822. Basket hopper used with mortar	-	-	-	-	-	-	-	-	-	-	-	-	-	+	
824. Stone pestle	-	+	+	+	+	+	+	+	-	+	+	+	+	+	
825. Cylindrical: length (in.), 12-18	-	-	-	-	-	+	+	-	-	+	+	+	+	+	
825a. 18-24	-	+	+	+	+	+	-	+	-	-	-	-	-	-	
826. Mortar and pestle used for: acorns	-	+	+	-	-	+	+	+	-	-	-	-	-	+	
828. Piñon nuts	-	+	+	-	+	+	+	+	-	+	-	-	+	+	
828a. Any seeds	+	+	+	+	+	+	+	+	-	+	+	+	+	+	
Metate (mata) and Muller (tusu)															
829. Thin, oval metate	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
829a. Made by known Indians	+	+	+	-	-	+	+	+	+	+	+	+	+	-	

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Washo NT20
Achomawi NS5

ANTHROPOLOGICAL RECORDS

NWA 412 [252]

NWA [356]

NWA [252]

	Ts	Kl	K2	Kn	To	To	Pa	Wa	At	Sa	Tg	Wd	Ki	AK
830. Grinding on 1 side	+	+	+	+	+	+	+	+	+	+	+	+	+	+
830a. Both sides	+	+	+	+	+	+	+	+	+	+	+	+	+	+
831. Use: for seeds	+	+	+	+	+	+	+	+	+	+	+	+	+	+
832. For meat	-	+	-	-	-	-	+	-	-	+	-	-	-	-
833. For bone	-	+	+	+	-	-	+	-	-	-	-	+	-	-
834. For paint	-	+	+	+	-	+	-	-	-	+	+	+	-	-
835. Cleaning: with fingers	+	+	-	-	-	-	-	-	-	-	-	+	-	-
836. With porcupine tail	-	-	-	-	-	-	-	-	+	-	-	-	-	-
837. With sage-bark brush	-	+	-	-	-	-	-	-	+	+	+	-	-	-
842. With grass-roots brush	-	-	-	-	-	+	+	+	-	+	-	+	+	+
841. Scraping with stick	-	+	-	-	-	-	-	-	-	-	-	-	-	-
835a. Did not clean metate	-	-	+	+	+	-	-	-	-	-	-	-	+	-
843. Oval-shaped muller	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*844. Back-and-forth motion	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*845. Rotary motion	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Mush Stirrer														
*847. Looped stick (patu)	+	+	+	+	+	+	+	+	-	+	+	+	-	-
848. Paddle (ogo)	-	-	-	-	-	-	+	+	+	+	-	+	+	+
Spoons, Dippers, Etc.														
*852. Mt.-sheep-horn dipper or spoon	-	-	-	-	-	-	-	-	-	-	+	+	-	-
855. Basket dipper or spoon with handle (tsoko or tsiku)	+	+	+	+	-	+	+	+	+	+	+	+	-	-
856. Basket dipper or spoon without handle	-	-	-	-	+	-	-	+	+	+	+	+	+	+
858. Jackrabbit-scapula spoon	-	+	-	-	-	-	-	-	+	+	+	+	+	+
859. Wildcat-scapula spoon	-	-	-	-	-	-	-	-	-	-	+	+	+	+
860. Wooden spatula for eating	-	+	-	-	-	-	-	-	-	+	+	+	+	+
863. Twined willow cup (tsida)	+	+	+	+	+	+	+	-	+	+	+	+	+	+
863a. Coiled willow cup	-	+	+	+	+	-	+	+	+	+	+	+	-	-
*864. Stone bowl	-	-	-	-	-	-	-	-	-	-	+	-	-	-
*866. Pottery bowl	-	-	-	-	-	-	-	-	-	-	-	-	-	-
*867. Water container: animal-stomach bag	+	+	-	+	-	-	+	+	-	+	+	+	+	+
*868. Bicornical basket (osa; cf. 1096)	+	+	+	+	+	+	+	+	+	+	+	+	+	-
Knives (wihi)														
*870. Unhafted flint blade	+	+	+	+	+	+	+	+	+	+	+	+	+	+
871. Wrapped in buckskin	-	-	-	+	-	+	+	-	-	-	+	+	+	+
*872. Flint blade hafted in wood	-	+	-	-	-	-	-	-	-	+	+	+	+	+
872a. Sinew wrapped	-	+	-	-	-	+	-	-	-	+	+	+	+	+
873. Horn handle	-	-	-	-	-	-	-	-	-	+	+	+	-	+
874. Bone knife	-	+	-	-	-	-	-	-	-	-	+	+	-	-
875. Broken cobble for cutting	+	+	+	+	+	-	+	+	+	+	+	+	+	+
Scrapers (pawanam)														
876. Stone, broken cobble	-	-	-	+	-	-	-	-	-	-	+	+	+	+
877. Horn	-	-	-	-	-	-	-	-	+	-	-	+	-	-
878. Bone	+	+	+	+	+	+	+	+	+	+	+	+	+	+
879. Rib, various	-	-	-	+	+	+	-	+	-	-	+	+	+	+
880. Horse rib	+	+	+	+	+	+	-	-	-	+	+	+	+	-
881. Shin, deer	+	+	+	-	-	+	+	+	+	+	+	+	+	+
882. Femur, end notched	-	-	-	-	-	-	+	-	-	-	-	-	-	-
883a. Scapula	-	-	-	+	-	-	+	-	-	-	-	-	-	-
Awls (witu)														
884. Horn	-	+	+	-	+	+	+	+	+	+	+	+	-	+
885. Artiodactyl bone: humerus	-	-	+	+	-	-	-	-	-	-	-	-	-	+

NWA [415]

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Washo NT20
Achomawi N35

CULTURE ELEM. DISTRIB.: XIV—STEWART: NORTHERN PAIUTE

	Tn	Kl	Kt	Kh	Ta	Ts	Pa	Wa	At	Sa	Tg	Wd	Ki	AZ
885a. Cannon	+	+	+	+	+	+	+	+	+	+	+	+	+	+
886. Ulna	+	+	+	+	+	+	+	+	+	+	+	+	+	+
887. Scapula	-	-	+	-	-	-	-	-	-	-	-	-	-	-
888. Coyote bone: ulna	+	+	-	+	-	-	-	-	-	-	-	-	-	+
888a. Tibia	-	+	-	-	-	-	-	-	-	-	-	-	-	+
889. Rabbit bone: tibia	-	-	-	-	-	-	+	-	-	-	-	-	-	-
889a. Radius	-	-	-	-	-	-	+	-	-	-	-	-	-	-
890. Cactus spine (nava)	-	-	-	-	-	-	-	-	-	-	-	-	-	-
892. Awl case: bark bundle	-	+	+	+	-	-	-	-	-	-	-	-	-	-
893. Buckskin	-	+	+	+	-	+	+	+	+	+	+	+	+	+
Drill														
894. Shaft with stone point	+	+	-	+	-	-	+	-	+	-	+	+	+	+
894a. Point attached in slot with glue	+	+	-	-	-	-	+	-	-	-	-	+	-	-
895. Shaft with bone point	-	-	-	-	-	+	-	-	-	+	+	-	-	-
895a. Unhafted bone point	-	-	-	+	-	-	-	+	-	+	+	-	-	-
896. Shaft with horn point	-	-	-	-	-	+	+	+	-	-	+	+	-	-
897. Stone knife for drill	+	+	+	+	+	+	+	+	+	+	+	+	+	+
Various														
901. Broken cobble for chopping	+	+	+	+	+	-	+	+	+	+	+	+	+	+
902. Natural cobble for hammer	+	+	+	+	+	+	+	+	+	+	+	+	+	+
FLINT FLAKING														
903. Flint (tupic') flaker	+	+	+	+	-	+	+	+	+	+	+	+	+	+
904. Sharp point	+	+	+	+	-	+	-	+	+	+	+	+	+	+
905. Notched end	-	-	-	-	-	-	+	-	-	-	-	-	-	-
906. Of antler tip	+	+	+	+	-	+	+	+	+	+	-	+	+	+
907. Of mt.-sheep horn	-	-	-	-	-	-	-	-	-	-	-	+	+	-
909. Flint warmed	-	-	+	+	-	-	-	-	-	-	-	-	-	-
910. Buckskin hand pad	+	-	+	+	-	+	+	+	+	+	+	+	+	+
911. Pressure flaking	+	+	+	+	-	+	+	+	+	+	+	+	+	+
SKIN DRESSING														
912. Skin soaked first	+	+	+	+	+	+	+	+	+	+	+	+	+	+
913. Hair removed: inclined rubbing post	+	+	+	+	+	+	+	+	+	+	+	+	+	+
915. Tanning: with brain	+	+	+	+	+	+	+	+	+	+	+	+	+	+
916. With spinal cord	+	-	-	+	-	+	+	+	+	+	+	+	+	+
920. Tanning agent cooked	+	+	+	+	-	+	+	+	+	+	+	+	+	+
921. Tanning agent kept: in piece of intestine	-	-	-	-	-	-	-	+	-	-	+	+	+	+
921a. In pericardial sack	+	+	-	-	-	-	-	-	-	-	-	-	-	-
922. Graining: soak and stretch	+	+	+	+	+	+	+	+	+	+	+	+	+	+
923. Rubbing stone used	+	+	-	-	-	-	-	-	+	+	+	+	+	+
924. Smoking	-	+	+	+	+	+	-	-	-	+	+	+	+	+
925. 1 side only	-	+	+	+	+	+	-	-	-	+	+	+	+	+
926. Both sides	-	-	-	-	-	-	-	-	+	+	+	+	-	-
927. Hide tied funnel shape	-	+	+	+	+	+	-	-	-	+	+	-	+	+
928. Hide on tripod over fire	-	-	-	-	-	-	-	-	+	-	-	+	+	-
929. Juniper-bark smoke	-	+	+	-	+	+	-	-	+	+	+	-	-	-
930. Wood-chip smoke	-	-	+	+	+	+	-	-	+	+	+	+	+	+
931. Done by men	+	+	+	+	+	+	+	+	-	+	+	-	-	-
932. Done by women	+	+	+	+	+	+	+	-	+	+	+	+	+	+

N W A 412

N W A 324

N W A 281

N W A [462]

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ANTHROPOLOGICAL RECORDS

NWA 411

	Ya	Kl	Kd	Kn	To	Yo	Pa	Wa	At	Sa	Ty	Wd	Kl	Af
WEAPONS														
Bow (add)														
*983. Self bow (aboriad)	-	-	-	+	+	+	-	-	-	-	+	+	+	+
984. Length (ft.): 3	-	-	-	+	+	+	-	-	-	-	+	-	+	+
984a.4	-	-	-	+	+	+	-	-	-	-	+	-	-	-
*985. Middle of bow sinew wrapped	-	-	-	+	+	+	-	-	-	-	+	+	+	+
986. Of willow	-	-	-	+	+	+	-	-	-	-	+	+	+	-
986a.Of juniper	-	-	-	+	+	+	-	-	-	-	+	+	+	+
*987. Sinew-back bow (mulemmadé or stan adé)	+	+	+	+	+	+	-	-	+	+	+	+	+	-
988. Length (ft.): 3	-	-	-	+	+	+	-	-	-	-	+	-	-	-
988a.4	+	+	+	+	+	+	-	-	+	+	-	-	-	-
989. Width (in.): 1 or 2	-	-	+	+	+	+	-	-	+	+	+	+	+	-
989a.More than 2	+	+	-	-	-	-	-	-	-	-	-	-	-	-
*990. Double curve	+	+	+	-	-	-	-	-	-	-	-	-	-	-
*992. Of juniper	+	+	+	+	+	+	+	+	+	+	+	+	+	-
993. Of serviceberry	-	-	+	-	-	-	-	-	-	-	+	-	-	-
994. Sinew in 1 layer	-	-	-	+	+	-	-	-	+	-	-	+	-	-
994a.2 layers	+	+	+	+	-	-	-	-	+	-	+	-	-	-
994b.3 layers	-	-	-	+	-	-	-	-	-	+	-	+	-	-
*995. Glue: of horn	-	-	-	-	-	+	-	-	+	-	-	+	-	-
996. Of fish	+	+	+	+	+	+	-	-	+	+	+	+	+	-
996a.Pitch	-	-	-	-	-	-	-	-	+	-	-	-	-	-
997. From greasewood	-	-	-	+	-	-	-	-	-	-	-	-	-	-
*998. Horn bow	-	-	-	-	-	-	-	-	-	+	+	-	-	-
999. Sheep horn	-	-	-	-	-	-	-	-	-	+	+	-	-	-
1000. 2 horns end to end	-	-	-	-	-	-	-	-	-	+	+	-	-	-
1001. Sinew backed	-	-	-	-	-	-	-	-	-	+	+	-	-	-
1002. Horn-backed wood bow	-	-	-	-	-	-	-	-	-	+	+	-	-	-
1003. Bowstring: sinew	+	+	+	+	+	+	-	-	+	+	+	+	+	+
1004. Vegetable fiber	-	-	-	+	-	+	-	-	+	-	-	+	+	+
1005. No. of ply: 2	-	+	-	-	+	+	-	-	+	+	+	+	+	+
1005a.3	+	-	+	+	-	-	-	-	-	-	-	-	-	-
1006. Position of bow: approx. horizontal	-	-	-	+	-	+	-	-	+	-	-	+	-	-
1007. Slanting	+	+	+	-	+	+	-	-	+	+	+	+	+	-
1008. Approx. vertical	+	+	+	+	-	+	-	-	+	+	+	+	+	+
*1009. Wristguard	-	-	-	-	-	+	-	-	+	+	+	+	+	-
*1010. Bow designs	+	+	+	+	+	+	-	-	-	-	+	+	+	+
1010a.Paint	+	+	+	+	-	+	-	-	-	-	+	+	+	+
Arrows														
*1011. Arrow without foreshaft	-	-	-	+	+	+	-	+	+	+	+	+	+	+
1011a.Length (ft.): 2	-	-	-	+	+	+	-	-	-	-	-	-	-	-
1012. 2½	-	-	-	+	+	+	-	+	+	+	+	+	+	+
1012a.3	-	-	-	+	+	+	-	+	-	-	-	-	-	-
1013. Hardwood	-	-	-	+	+	+	-	+	+	+	+	+	+	+
1014. Sharpened point	-	-	-	+	+	+	-	+	+	+	+	+	+	+
*1015. Crossed sticks near tip (for birds)	-	-	-	+	+	+	-	+	+	+	+	+	+	+
1016. Stone head	-	-	-	+	+	+	-	+	+	+	+	+	+	+
*1017. Arrow with foreshaft	+	+	+	+	+	+	-	+	+	+	+	+	+	+
*1017a.Rosewood shaft	-	-	-	-	-	-	-	+	-	-	-	+	-	+
*1018. Cane shaft	+	+	+	+	+	+	-	+	+	+	+	+	+	+
*1019. Hardwood shaft	+	+	+	+	+	+	-	+	+	+	+	+	+	+
*1020. Hardwood foreshaft	+	+	+	+	+	-	+	+	-	-	-	-	-	-
1020a.Greasewood	+	+	+	+	+	+	-	+	-	+	+	+	+	+
*1021. Plain wooden point	+	+	+	+	+	+	-	+	+	+	+	+	+	+
*1022. Wrapped for ducks	-	-	-	-	-	-	-	+	-	-	-	-	-	-
*1023. 4 cross sticks (for birds)	+	+	+	+	+	+	-	+	+	+	+	+	+	+
*1025. Stone point	+	+	+	+	+	+	-	+	+	+	+	+	+	+
*1026. Bone point	-	-	-	-	-	-	-	-	-	+	+	-	-	-
1027. Horn point	-	-	-	-	-	-	-	-	-	-	+	-	-	-

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CULTURE ELEM. DISTRIB.: XIV—STEWART: NORTHERN PAIUTE

NWA 411

	To	Kl	K2	Kn	To	To	Pa	Wa	At	Sa	Tg	Wd	Kl	Al
979. Ornamentation: 3 spiral grooves	-	-	-	-	-	-	-	-	-	+	+	-	-	-
980. Paint	+	+	+	+	-	+	+	+	+	+	+	+	+	+
981. Blood	-	+	+	+	-	+	+	-	-	-	+	-	-	-
982. Feathering: 3	+	+	+	+	+	+	+	+	+	+	+	+	+	+
983. Or 2	-	+	-	+	+	+	+	-	-	-	-	-	-	-
984. Or 4	-	-	-	+	-	-	-	-	-	-	-	-	-	-
985. Spiral	+	-	+	+	+	+	+	+	+	+	+	+	+	+
986. Gum or pitch adhesive	+	+	+	+	+	+	+	+	+	+	+	+	+	+
987. Sinew tied	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*988. Arrow poison	+	+	+	+	+	+	+	+	+	+	+	+	+	+
988a. Meat, decayed	+	+	+	+	-	+	+	-	-	-	-	-	-	-
989. Liver	-	+	-	+	-	-	-	-	+	-	-	-	-	+
*990. Gall	-	+	+	-	-	-	-	-	+	-	-	-	-	+
*991. Decayed blood from heart	-	-	+	+	+	+	+	+	+	+	+	+	+	-
992. Rattlesnake poison	-	-	-	+	-	-	-	-	-	-	-	-	-	-
993. Red ants	-	-	-	+	-	-	-	-	-	-	-	-	-	-
994. Special plant: tavisigup	+	+	+	-	-	-	-	-	+	-	-	-	-	+
*995. Arrow release, primary	-	+	+	+	+	+	+	-	+	+	+	+	+	+
996. Arrow release, special	+	-	-	-	-	-	+	+	-	-	-	-	-	-

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NWA 413

Arrow Straightener

997. Flat 1-piece stone slab, unshaped	-	-	-	+	-	-	-	-	-	-	-	-	-	+
997a. Teeth used	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*998. Oval stone slab, grooved	+	+	+	-	+	+	+	-	+	-	+	+	+	+
998a. 1 transverse groove	-	+	-	-	-	-	-	-	+	-	-	-	-	-
999. 2 or more transverse grooves	+	-	-	+	-	+	-	-	+	-	-	-	-	-
999a. 1 lengthwise groove	-	-	-	+	-	-	-	-	-	-	-	-	-	-
1000. For cane shafts only	+	+	+	+	+	+	-	-	-	-	-	-	-	-
1001. 2-piece stone (pa'avi)	-	+	-	-	-	-	-	-	+	+	+	+	+	+
1002. 1 groove in each	-	+	-	-	-	-	-	-	+	+	+	+	+	+
1003. For hardwood only	-	+	-	-	-	-	-	-	+	+	+	+	+	+
*1004. Perforated horn	-	-	-	-	-	-	-	-	+	+	+	+	+	+
1005. Mt.-sheep horn	-	-	-	-	-	-	-	-	+	+	+	+	+	+
1006. Antelope horn	-	-	-	-	-	-	-	-	-	-	-	-	-	-
*1006a. Several holes	-	-	-	-	-	-	-	-	+	+	+	+	+	+
1008. 2 graduated holes	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1009. 3 graduated holes	-	-	-	-	-	-	-	-	-	-	-	-	-	-
*1009a. Perforated stone, oblong, 1 hole	+	-	-	-	-	-	-	-	+	+	+	+	+	+
1009b. 2 holes	+	-	-	-	-	-	-	-	+	+	+	+	+	+

NWA 415

Quiver (Nagatsa)

1010. Whole skin, head down	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1011. Skin obtained whole by "peeling" off	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1012. Skin cut down stomach, removed	-	-	-	-	-	-	-	-	-	+	+	+	+	+
1013. Foxskin	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1014. Wildcatskin	+	+	+	+	-	+	+	+	+	+	+	+	+	+
1015. Coyote, badger, etc., skin	+	+	-	+	+	+	+	+	+	+	+	+	+	+
1016. Housecatskin	+	+	-	-	+	+	+	+	+	+	+	+	+	+
1017. Young antelopeskin	+	-	-	-	+	+	+	+	-	+	+	+	+	+
*1017a. Piece of buckskin	+	+	+	+	+	+	+	+	-	+	+	+	+	+
1018. Quiver holds also: bow	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1019. Fire outfit	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1020. Arrow pulled over shoulder	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*1021. Arrow pulled under arm	-	-	-	-	-	-	+	+	+	+	+	+	+	+

NWA 411

Miscellaneous Weapons

*1021a. Atlatl	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1022. Thrusting spear	-	-	-	-	-	-	-	-	-	-	-	-	-	-
*1023. Shield (topa)	+	+	-	-	+	+	+	-	-	-	+	-	-	+

[P. 385]

Washo NT20
Achomawi NS5

ANTHROPOLOGICAL RECORDS

NWA 411

	Ts	Kl	K2	Ku	To	Tc	Pa	Wa	At	Sa	Tg	Wd	Ki	AK
1024. Rawhide	+	+	-	-	-	+	+	-	-	-	+	-	-	+
1025. Wooden rim	+	+	-	-	-	+	+	-	-	-	+	-	-	+
1026. Feathers attached	+	-	-	-	-	+	+	-	-	-	+	-	-	-
1027. Armor	-	-	-	-	-	-	-	-	-	-	-	-	-	+
1028. Club, stone headed (tokuiuanu)	-	-	+	+	-	-	-	-	-	-	+	+	-	-
1028a. Stone in buckskin on end of thong	-	+	+	-	-	-	-	-	-	-	-	-	-	-
1029. Plain rabbit club only	-	-	-	-	-	-	+	-	-	-	-	-	-	-
1031. Sling (takui'wu'wugō) as toy (cf. 1868a)	+	+	+	+	+	+	+	+	+	+	+	-	+	-
1031a. For war and hunt also	+	-	-	-	-	-	-	-	-	-	-	-	-	-

NWA 285 [462]

BASKETRY

	Ts	Kl	K2	Ku	To	Tc	Pa	Wa	At	Sa	Tg	Wd	Ki	AK
1032. Baskets made by women only	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1032a. Fish traps made by men	-	+	-	+	-	+	+	+	+	+	+	+	+	+

Materials

	Ts	Kl	K2	Ku	To	Tc	Pa	Wa	At	Sa	Tg	Wd	Ki	AK
*1033. Willow for coil foundation (tōtsic'kwa)	+	+	+	+	-	-	+	+	+	+	+	+	+	-
*1034. Willow for twine foundation (tōtwic'kwina)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1035. Coil and twine weft of willow sapwood	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*1035a. Tule	-	-	-	-	-	-	-	-	+	+	+	+	-	+
1039. Inner willow bark brown	+	+	-	+	+	+	+	+	+	+	+	+	-	-
1039a. Fern roots for dark brown	-	-	+	-	-	-	-	+	-	-	-	-	-	-
1040. Pussywillow black	-	-	-	-	-	+	-	-	-	-	-	-	-	-
*1040a. Material buried to dye	-	-	-	+	+	+	-	+	+	+	+	+	-	-
1041. Red feather quills	-	-	-	-	-	-	-	+	-	-	-	-	-	-
1042. Yellow feather quills	-	-	-	-	-	-	-	+	-	-	-	-	-	-
1043. Strands scraped through hole in can	+	+	+	+	-	+	+	+	-	-	+	+	-	-
1044. Applied decoration: black paint	-	-	-	-	-	-	+	-	-	-	+	+	-	-
1045. Red paint	-	-	-	-	-	-	+	-	-	-	+	+	-	-
1046. Yellow paint	-	-	-	-	-	+	+	-	-	-	+	+	-	-

*Basket Weaving

	Ts	Kl	K2	Ku	To	Tc	Pa	Wa	At	Sa	Tg	Wd	Ki	AK
*1048b. Wicker	-	-	-	-	-	-	-	-	-	-	-	-	-	-
*1049. Coiling	+	+	+	+	-	-	+	+	+	+	+	+	+	-
*1051. 1 rod	+	+	+	+	-	-	+	+	+	+	+	+	+	-
*1052. 2 rods	-	+	-	+	-	-	-	-	-	+	+	-	+	-
*1053. 3 rods	-	+	+	+	-	-	+	+	-	+	-	-	-	-
*1054. 2 large, 1 small rod	-	+	+	-	-	-	-	+	-	-	-	-	-	-
*1055. 4 rods	-	-	-	-	-	-	-	-	-	+	-	-	-	-
*1056. Coiling (looking into basket) clockwise	+	+	-	-	-	-	+	+	+	+	+	+	+	-
*1057. Counterclockwise	-	+	+	+	-	-	-	-	+	+	+	+	+	-
1057a. Split stitch	-	+	-	-	-	-	-	-	-	-	-	-	-	-
1058. Awl worked from outside of basket	+	+	+	+	-	-	+	+	+	+	+	+	+	+
*1059. Twined weaves: plain 2-strand	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1060. Diagonal twine	-	-	-	-	-	-	-	-	-	-	-	-	-	+
1061. 3-strand	-	-	-	-	-	-	-	-	-	-	-	-	-	+
1062. Openwork	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1063. Closework	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*1064. Bead decoration, aboriginal	-	-	-	-	-	-	-	-	-	-	-	-	-	+
*1064a. Modern	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*1066. Feathers woven in	-	-	-	-	-	-	-	+	-	-	-	-	-	-

NWA 285 415

Basket Forms

	Ts	Kl	K2	Ku	To	Tc	Pa	Wa	At	Sa	Tg	Wd	Ki	AK
1067. Twined seed beater (tsikn)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1068. Oval	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1070. Parallel warp	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1070a. Willow rim	+	+	+	+	+	+	+	+	+	+	+	+	+	+

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Washo NT20
Achomawi N35

CULTURE ELEM. DISTRIB.: XIV—STEWART: NORTHERN PAIUTE

	To	Kl	K2	Ku	To	To	Pa	Wa	At	Sa	Tg	Wi	Kl	AK
1071. Twined winnowing basket (timbas)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1072. Fan shaped, triangular	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1074. Parallel warps	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1075. Open twined (pata)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1076. Close twined (tsano or tsan)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1077. Used also for parching	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1079a. Angular tray (tsan)	+	+	+	-	-	-	-	-	-	-	+	-	-	-
1080. Twined	+	+	+	-	-	-	-	-	-	-	+	-	-	-
1082. Conical carrying basket (kurua)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1084. Open twine	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1085. Close twine	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1088. Buckskin-covered bottom	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1089. Pointed bottom	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1090. Rod-and-bundle rim	-	+	+	+	+	+	+	+	+	+	+	+	+	+
1091. Fishing trap (uyakui)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1091a. Pointed, opening on side	-	+	+	-	-	-	-	-	+	-	-	-	-	-
1092. Plain twine	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1092a. Hen made	+	+	+	-	+	+	+	+	+	-	-	-	-	+
1093. Twined hat (kotosami)	+	+	+	-	+	+	+	+	+	-	-	-	-	+
1094. Hemispherical	+	+	+	-	+	+	+	+	+	-	-	-	-	+
1095. Black design applied	+	+	+	-	+	+	+	+	+	-	-	-	-	+
1096. Twined water jug (oga; cf. 866)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1096a. Coiled	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1099. Rounded bottom	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1100. Pointed bottom	-	-	-	+	+	+	+	+	+	+	+	+	+	+
1101. Tapering spout	-	+	+	+	+	+	+	+	+	+	+	+	+	+
1102. Pitch on outside	-	+	+	+	+	+	+	+	+	-	+	+	+	+
1103. Pitch on inside	+	+	+	-	-	-	-	-	-	+	-	-	-	-
1104. Pitch on bottom	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1105. Paint: red	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1106. Handle: horsehair	-	+	+	+	+	+	+	+	+	-	-	-	-	-
1106a. Willow	-	+	+	+	+	+	+	+	+	-	-	-	-	-
1110. Buckskin	-	+	+	-	-	-	-	-	-	-	-	-	-	-
1111. Vegetable string	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1112. Stopper: juniper bark	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1113. Grass, etc.	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1114. Food bowl (taida)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1115. Coiled	-	+	+	+	+	-	+	+	+	+	+	+	+	+
1116. Twined	+	-	+	+	+	+	+	+	+	+	+	+	+	+
1117. Pitch coated	+	-	+	+	+	+	+	+	+	+	+	+	+	+
1118. Basket for boiling (opo)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1118a. Coiled	-	+	+	+	+	+	+	+	+	+	+	+	+	+
1118b. Twined	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1119. Ladle (tsnohsan)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1120. Twined	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1121. Coiled	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1122. With handle	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1129. Lids modern	+	-	+	+	+	+	+	+	+	+	+	+	+	+
1129a. Lids aboriginal	+	+	+	-	-	-	-	-	-	-	-	-	-	-
1130a. Mending of basketry	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1131. Bags (maro'o)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1131a. Of hides	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1132. Of twined sage bark	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1133. Of twined tule	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1134. Hat (s0n5)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1134a. For deer	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1135. Of twined sage bark	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1136. Of twined tule	+	+	+	+	+	+	+	+	+	+	+	+	+	+

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ANTHROPOLOGICAL RECORDS

	Yo	Kl	Kd	Ha	Te	To	Pa	Wa	At	Sa	Ty	Wi	Ki	Ar
WEAVING (other than basketry)														
Strip Blankets														
1137. Animal furs used (twisted strips)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1138. Rabbit (kaawi) fur	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1139. Rat fur	+	+	+	+	+	+	+	+	+	+	+	–	–	+
1140. Wildcat fur	–	–	+	+	+	+	+	–	–	–	–	–	–	–
1140a. Muskrat fur	–	+	+	+	+	–	–	–	+	–	–	–	–	+
1141. Squirrel fur	+	+	+	+	–	–	–	–	+	–	–	–	–	+
1141a. Mole fur	–	+	+	+	–	–	–	–	–	–	–	–	–	–
1142. Coyote fur	–	–	–	–	–	–	–	–	–	–	–	–	–	–
1142a. Meadow-mouse fur	–	+	+	+	+	+	+	–	+	–	–	–	–	+
1143. Loom (wimto): 2 parallel bars	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1144. 2 horizontal, equidistant from ground	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1144a. 2 horizontal, 1 above the other	–	+	+	+	+	–	–	+	–	–	–	–	–	–
1145. 2 vertical	–	–	–	–	–	–	–	+	–	–	–	–	–	–
1147. Warp: 2-ply	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1148. Single strip	–	–	–	–	–	–	–	+	–	–	–	–	–	–
1149. Plain stick for twisting	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1151. Twisting on thigh	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1152. Weft: of string	+	+	+	+	+	+	+	+	+	+	+	–	+	+
1153. Of buckskin	–	+	+	+	–	–	–	+	–	–	–	+	–	–
1154. Twined weave	–	+	+	+	–	–	–	+	–	–	–	+	–	–
1156. Sex of maker: male	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1156a. Female	–	+	+	+	–	+	+	+	+	+	+	+	+	+
Feather Blankets														
1156. Bird skins used	–	+	+	+	+	–	–	–	–	–	–	–	+	–
1157. Mud-hen skins	–	+	+	+	+	–	–	–	–	–	–	–	+	–
1159. Skins sewn together	–	–	+	+	–	–	–	–	–	–	–	–	+	–
1160. Skins woven, like with fur blankets (nos. 1137-1156)	–	+	+	+	+	–	–	–	–	–	–	–	+	–
1162. No. of ply warp: 1	–	+	+	+	–	–	–	–	–	–	–	–	+	–
1162a. 2	–	+	+	+	–	–	–	–	–	–	–	–	+	–
1163. Vegetable-Fiber Blankets	–	–	+	+	–	–	–	–	+	–	+	+	–	+
(See also 1134-1136)														
1164. Material: juniper bark	–	–	+	+	–	–	–	–	+	–	+	+	–	–
1165. Sage bark	–	–	+	+	–	–	–	–	+	–	+	+	–	–
1165a. Tule matting	+	–	+	+	–	–	–	–	+	+	+	+	–	+
1169. Weaving: twined	+	–	+	+	–	–	–	–	+	+	+	+	–	+
1171. Nets	+	+	+	+	+	+	+	–	+	+	+	+	+	+
1172a. Nets of dogbane or Apocynum (wihavi) fiber	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1174. Shuttle: string lengthwise on stick	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1174a. Stick carved (like Hopi net needle)	+	+	+	–	+	+	+	+	–	+	+	+	+	–
1176. String ball on stick	–	–	–	–	–	–	–	–	–	–	–	–	–	–
1178. Knots: bowline at edge	+	–	–	–	–	+	–	–	–	–	–	–	–	–
1179. Weaver's	–	–	+	+	–	–	–	–	+	–	–	–	–	–
1180. Overhand	–	–	+	+	–	–	–	–	+	–	–	–	–	–
1180a. Square	–	–	–	–	–	+	–	–	–	–	–	–	–	–
1180b. Mesh gauge: wood	–	–	+	+	–	–	–	–	+	–	–	–	–	–
1180c. Fingers	+	–	+	+	–	+	+	+	+	–	–	–	–	+
1180d. Stone	–	–	–	–	–	–	+	–	–	–	+	+	–	–
1180e. End of shuttle	–	–	–	–	–	–	+	–	–	–	–	–	–	–

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Washo NT20
Achomawi NS5

CULTURE ELEM. DISTRIB.: KIV—STEWART: NORTHERN PAIUTE

NWA 283

	To	Kl	K2	Kh	To	To	Pa	Wa	At	Sa	Tg	Wd	Kl	AS
CORDAGE (twisted)														
1181. Material: milkweed	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1182. Nat (wama)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1183. Dogbane or Apocynum (wihavi)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1184. Sinew	-	-	-	-	-	-	-	+	-	-	-	-	-	+
1184a. Artemisia (sagebrush)	+	+	+	+	+	-	+	+	+	+	+	+	+	+
1185. Deerskin	-	+	+	+	+	+	+	+	+	+	+	+	+	+
1185a. Yule	-	-	-	+	+	-	+	+	+	-	+	+	-	+
*1186. String: 2-ply	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1187. 3 ply	-	+	+	-	-	-	+	+	-	-	-	-	-	-
1188. Clockwise twist	-	+	+	+	+	+	+	+	+	+	+	+	+	+
1189. Counterclockwise twist	+	-	-	-	-	-	-	+	-	-	-	-	-	-
*1190. No. of ply rope: 2	+	+	-	+	+	-	+	+	+	-	+	+	+	+
1190a. 3	-	-	+	-	-	+	-	+	-	+	-	-	-	+
1191. Braided rope of 3 strands	-	-	+	+	-	+	-	+	+	+	+	+	+	+
1192. Cordage maker: male	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1192a. Female	-	-	-	-	-	-	-	+	-	-	-	-	-	+
1193. Rope of withes	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1194. String rolled on thigh	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*1195. POTTERY	-	-	-	-	-	-	-	-	-	-	-	-	-	-

NWA [323]

BURDENS

NWA 482

1228. Pack strap, skin, used by both sexes	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1229. Pack strap, fiber, used by both sexes	+	+	+	+	+	-	+	+	+	+	+	+	+	+
1230. Twisted rope: 2-ply	+	+	-	+	+	-	+	+	+	-	+	+	+	+
1230a. 3-ply	-	-	+	-	+	+	-	-	-	+	-	-	-	-
1231. Braided, 3-strand	-	-	+	+	-	+	-	+	-	+	-	+	-	-
1232. Pack strap across forehead	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1233. On top of basketry hat (kotonamu)	-	-	-	-	-	+	-	-	-	-	-	-	-	-
1234. On top of bark head pad	-	-	-	-	-	+	-	-	-	-	-	-	-	-
1235. Pack strap across shoulder, chest	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1236. Hand held under strap	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1237. Carrying nets (hopisokwa wama)	+	+	+	+	+	-	+	+	+	+	+	+	+	+
1238. Piece of rabbit net	-	+	-	+	+	-	+	+	+	+	+	+	+	+
1239. Hammock shaped, on back	+	+	+	+	+	-	+	+	+	+	+	+	+	+
1240. Bag (mara sokwa): deerskin	-	+	+	+	+	+	+	+	+	+	+	+	+	+
1240a. Sagebrush	-	+	+	+	+	-	-	+	-	-	+	+	+	+
1241. Both sexes use	-	+	+	+	+	+	+	+	+	+	+	+	+	+
1242. Conical basket (kurwa)	+	+	+	+	+	+	+	+	+	+	+	+	+	+

CRADLES (tea kihopa)

NWA 854 285

*1245. Simple temporary basketry cradle	+	+	-	+	+	-	+	+	+	+	+	+	+	-
1246. Elaborate permanent basketry cradle	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1247. Oval outline	+	+	+	+	+	+	-	+	+	+	+	+	+	+
1248. Rectangular outline	-	-	-	-	-	-	+	-	-	-	-	-	-	-
1249. Rod rim	+	+	+	+	+	+	-	+	+	+	+	+	+	+
1250. Twined horizontal rods	-	-	-	-	-	-	-	+	-	-	-	-	-	+
1251. Twined vertical rods	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1252. Horizontal reinforcing rod	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1253. Vertical reinforcing rod	-	-	-	+	-	-	-	+	-	+	-	+	-	-
1256. All buckskin covered	+	+	+	+	+	-	+	+	+	+	+	+	+	+
*1257. Hood	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1258. Twined basketry	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1259. Pendants attached	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*1260. Hood design indicates child's sex	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1261. Boy: diagonal lines, parallel	+	+	+	+	+	+	+	+	+	+	+	-	+	+

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Washo NT20
Achomawi N55

NWA 854 [962] NWA 304 NWA 301 NWA 304 NWA [90] NWA [84]

ANTHROPOLOGICAL RECORDS

	To	K1	K2	K3	To	To	Pa	Wa	At	Sa	Ty	Wi	K1	Al
1282. Girl: zigzag line	+	+	+	+	+	+	+	+	+	+	+	–	+	+
1283. Girl: diamond chain	+	+	+	+	+	+	+	+	+	+	+	–	+	+
1284. Lashing for securing infant	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1285. Laced buckskin	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1286. Blanket: twined sage-bark	–	–	+	+	+	+	+	+	+	–	+	+	+	+
1287. Rabbitskin	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1288. Ground-hog skin	+	+	–	+	+	+	+	+	+	+	+	+	+	+
1289. Carrying: cradle strap across breast	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1290. Strap across forehead	+	+	+	+	+	+	+	+	+	+	+	+	+	+
MUTILATIONS														
1291. Ear lobe bored	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1292. 1 hole	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1294a. With porcupine quill	+	–	–	–	–	–	–	–	–	+	–	–	–	–
1295. With bone awl	–	+	+	–	–	–	+	–	–	+	–	–	–	–
1296. With wooden awl (tavisiqap)	–	+	–	–	–	–	–	–	+	+	+	+	+	+
1297. When child	–	+	+	+	+	+	+	+	+	+	+	+	+	+
1298. When youth	+	–	+	+	+	+	+	+	–	–	–	–	–	–
1299. All males	–	+	+	–	–	–	–	–	–	+	–	+	+	+
1300. Most males	–	–	–	–	–	–	–	–	–	+	–	–	–	–
1301. Some males	–	–	–	+	+	+	+	+	–	–	–	–	–	–
1302. All females	–	+	+	+	+	+	+	+	–	–	–	+	+	+
1304. Some females	+	–	+	+	+	+	+	+	–	–	–	–	–	–
1305. Man's ear ornament	–	+	+	+	+	+	+	+	+	+	+	+	+	+
1305a. Anything	–	+	+	+	+	+	+	+	+	+	+	+	+	+
1306. Bead on string	–	+	+	+	+	+	+	+	+	–	+	+	+	+
1307. Glass beads	–	+	+	+	+	+	+	+	+	+	+	+	+	+
1308. Shell pendant	–	+	+	+	+	+	+	+	+	+	+	+	+	+
1309. Stone pendant	–	+	+	+	+	–	–	–	+	–	+	–	–	–
1310. Wooden stick	–	+	+	+	+	–	–	–	+	–	+	–	–	–
1311. Bone tube	–	+	+	+	+	–	–	+	+	+	+	+	+	+
1312. Bone rings	–	+	+	+	+	–	–	+	+	+	+	+	+	+
1314. Flint	–	–	–	–	–	–	–	–	–	–	–	–	–	–
1315. Women's ear ornament	–	+	+	+	+	+	+	+	+	+	+	+	+	+
1316. Bone tube	–	+	+	+	+	+	+	+	+	+	+	+	+	+
1317. Shell pendant	–	+	+	+	+	+	+	+	+	+	+	+	+	+
1318. Bone rings	–	+	+	+	+	+	+	+	+	+	+	+	+	+
1319. Bead on string	–	+	+	+	+	+	+	+	+	+	+	+	+	+
1320. Nasal septum bored	–	+	+	+	+	+	+	+	+	+	+	+	+	+
1321. Males	–	+	+	+	+	+	+	+	+	+	+	+	+	+
1322. Females	–	–	–	–	–	–	–	–	–	–	–	–	–	–
1324. Man's bone nose pin	–	+	+	+	+	+	+	+	+	+	+	+	+	+
1326. Woman's bone nose pin	–	+	+	+	+	+	+	+	+	+	+	+	+	+
1328. Tattoo (nawanigi)	–	+	+	–	–	–	–	–	–	–	–	–	–	–
1328a. Done with: rabbit bone	–	+	+	–	–	–	–	–	–	–	–	–	–	–
1307. Cactus needle	–	+	+	–	–	–	–	–	–	–	–	–	–	–
1307a. Porcupine quill	–	+	+	–	–	–	–	–	–	–	–	–	–	–
1328. Pigment: wood charcoal	+	+	+	–	–	–	–	–	–	–	–	–	–	–
1310. Gray colored	–	+	+	–	–	–	–	–	–	–	–	–	–	–
1311. Done when: child	–	+	+	–	–	–	–	–	–	–	–	–	–	–
1312. Youth or maiden	–	+	+	–	–	–	–	–	+	+	+	+	+	+
1313. Any time	+	+	+	–	–	–	+	+	+	+	+	+	+	+
1314. Done on: face	–	+	+	–	–	–	+	+	+	+	+	+	+	+
1315. Arms	+	+	+	–	–	–	+	+	+	+	+	+	+	+
1316. Legs	+	+	+	–	–	–	+	+	+	+	+	+	+	+
1317. Body	+	+	+	–	–	–	+	+	+	+	+	+	+	+
1319. Head-shape correction	–	–	–	–	–	–	+	–	+	+	+	+	+	+
1320. Done with hands at birth	–	–	–	–	–	–	–	–	+	+	+	+	+	+
1321. Nose correction at birth	+	+	+	+	+	+	+	+	+	+	+	+	+	+

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Washo NT20
Achomawi NS5

CULTURE ELEM. DISTRIB.: XIV—STEWART: NORTHERN PAIUTE

	To	Kl	Kl	Ka	To	To	Pa	Wa	At	Sa	Tg	Wd	Kl	Al
DRESS AND ADORNMENT														
1322. Necklaces (tôrokiepô)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1323. Shell beads (tsoai)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1324. Shell disk	+	+	+	–	–	–	+	–	–	–	+	+	+	+
1325. Olivella (tupo or botô)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1326. Dentalium (pahoka)	–	–	+	+	+	+	+	+	+	+	+	+	+	+
1326a. Haliotis (puidowa)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1327. Glass beads	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1327a. Horn pendants	–	–	–	–	–	–	–	–	–	–	–	–	–	–
1328. Animal claws	–	–	+	–	+	+	+	+	+	+	+	+	+	+
1329. Bear	–	–	+	–	+	+	+	+	+	+	+	+	+	+
1330. Wildcat	–	–	+	–	+	+	+	+	+	+	+	+	+	+
1331. Animal tooth	–	–	+	–	+	+	+	–	+	–	–	–	–	+
1332. Deerclaws (tahwoopo or tomitoo)	+	–	+	–	+	+	–	–	+	–	–	–	–	–
1333. Charred pine seeds	–	–	–	–	–	–	–	–	–	–	–	–	–	–
1334. Bone tubes	+	+	+	–	–	–	–	+	+	+	+	+	+	+
1335. Of bird bone	+	+	+	–	–	–	–	–	+	+	+	+	+	+
1336. Of mammal bone	+	+	+	–	–	–	–	–	+	+	+	+	+	+
1336a. Cane tubes	–	–	–	–	–	–	–	–	+	+	+	–	–	–
1336b. Carved horn pendant, fish shaped	–	–	–	–	–	–	–	–	–	–	–	–	–	–
1337. Belts	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1338. Belts of: buckskin	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1338a. Tule	–	–	–	–	–	–	–	–	–	–	–	–	–	–
1339. Animal fur	–	+	–	–	–	–	–	–	+	–	–	–	–	+
1339a. Mouse	–	–	–	–	–	–	–	–	–	–	–	–	–	–
1340. Beads	–	–	–	–	–	–	–	–	–	–	–	–	–	–
1341. Hoofs	–	–	–	–	–	–	–	–	–	–	–	–	–	–
1342. Bones	–	–	–	–	–	–	–	–	–	–	–	–	–	–
1342a. Quills	–	–	–	–	–	–	–	–	–	–	–	+	+	+
Paint														
1343. Dry pigment applied	–	+	–	–	–	–	+	+	+	+	+	+	+	+
1344. Applied over greased skin	–	+	–	–	–	–	+	+	+	+	+	+	+	+
1345. Applied over saliva on skin	–	–	–	–	–	–	–	–	–	–	–	–	–	–
1346. Pigment mixed with: marrow	+	–	+	+	+	+	+	+	+	+	+	+	+	+
1347. Water	+	–	–	–	–	–	–	–	–	–	–	–	–	–
1348. Pigment applied to: face	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1349. As rouge	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1350. Body	+	+	+	–	–	–	+	+	+	+	+	+	+	+
1351. Hair	+	+	+	–	–	–	+	+	+	+	+	+	+	+
1352. Pigment applied with: fingers	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1353. Stick	–	–	–	+	+	+	+	–	+	+	+	+	+	+
1355. Pigment applied after bad dream	–	–	–	+	+	+	+	+	+	+	+	+	+	+
1356. Pigment applied to prevent skin darkening in summer	+	+	+	–	–	–	–	+	+	+	+	+	+	+
1357. Pigment: black mineral	+	–	+	–	–	–	–	+	+	+	+	+	+	+
1358. Charcoal	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1359. Soot (atsetaigan)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1360. White mineral (ivi)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1361. Red mineral (pa'wima)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1362. Blue mineral	+	–	–	–	–	–	–	+	+	+	+	+	+	+
1363. Yellow mineral (oarôpi)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1363a. Yellow vegetable (oha)	–	+	+	–	–	–	–	–	+	+	+	+	+	+
1364. Green mineral (puitsôtaigan)	–	+	+	–	–	–	–	–	+	+	+	+	+	+
1365. Specularite (yadupi) (galena?)	–	+	+	+	+	+	+	+	+	+	+	+	+	+

NWA 301 287

NAW 291

NA [B21]

NWA 202 286

NWX [785]

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ANTHROPOLOGICAL RECORDS

NWA 302

		To	Kl	K2	Kl	To	To	Pa	Wa	At	Sa	Ty	Wi	Kl	AR
	Hair Dressing														
1366.	Hairbrush: porcupine tail	+	+	+	–	+	+	–	–	+	+	+	+	+	+
1367.	Grass bundle	+	–	–	–	–	–	–	–	–	–	–	–	–	–
1368.	Rye-grass-root bundle (wai'awa)	–	+	+	+	+	+	+	+	+	+	+	+	+	+
1369.	Rabbit-brush bundle	–	–	–	–	–	–	–	–	–	–	+	+	–	–
1370.	Men's hair: length to neck	+	+	+	–	–	–	–	–	–	–	–	–	–	–
1371.	Length past shoulders	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1372.	Hangs loose	+	+	+	–	–	–	–	–	–	–	+	–	–	+
1373.	Coiled on head	–	–	–	–	–	–	–	–	–	–	+	–	–	+
1374.	Tied up on head	+	+	–	–	–	–	–	–	–	–	+	–	–	+
1375.	Bangs	+	–	+	–	–	–	–	–	–	–	–	–	–	–
1376.	Front lock sticks up	+	+	–	–	–	–	–	–	–	–	–	–	–	–
1377.	Middle hair part	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1378.	Braid over each shoulder	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1379.	Braid is fur wrapped	+	+	+	+	+	+	–	+	+	+	+	+	+	+
	1379a. Sea-otter (pasuga) fur used	·	+	+	+	+	+	–	+	+	+	+	+	+	+
1381.	Women's hair: length past shoulder	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1382.	Hangs loose	+	+	+	+	+	+	+	–	–	–	+	+	+	+
1383.	Tucked under basket hat	+	–	–	–	+	+	+	–	–	–	–	–	–	+
1384.	Tied back of neck	+	–	+	–	–	–	–	–	–	–	–	–	–	–
1385.	Middle hair part	+	+	–	+	+	+	+	+	+	+	+	+	+	+
1386.	Braid over each shoulder	+	+	–	+	+	+	+	+	+	+	+	+	+	+
1387.	1 braid (behind)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1388.	Bangs	–	+	+	–	+	+	+	–	–	–	–	–	–	–
1389.	Tied on top of head	+	–	–	–	–	–	–	–	–	–	–	–	–	–
1390.	Hair adornment and ointment: white clay	–	+	–	–	–	–	+	–	–	–	+	–	–	+
	1390a. Bone tubes	·	+	+	+	+	–	+	–	+	–	–	–	–	–
1391.	Red paint	+	+	–	–	–	–	+	–	+	–	–	–	+	–
1392.	Red paint in part	+	+	–	–	–	–	+	–	+	+	–	–	+	–
1393.	Narrow	–	+	+	–	+	+	–	–	+	+	–	–	+	+
1394.	Mud against lice	–	+	+	–	–	–	+	–	+	–	+	–	+	–
1395.	Braids fur wrapped	+	–	+	+	+	+	–	–	+	+	+	+	+	+
1396.	Washing: with plain water	+	–	+	+	+	+	+	–	+	+	+	+	+	+
	1397. With white clay	–	–	–	–	–	–	+	–	–	–	–	–	–	–
1398.	Cutting head hair: with stone	+	+	·	–	+	+	+	–	+	+	+	+	+	+
1400.	Depilation: of beard	+	–	+	+	+	–	+	–	+	+	+	+	+	+
	1401. Of eyebrows	–	–	–	–	–	–	–	–	–	–	–	–	–	–
	1402. Of pubic hair	+	–	–	–	–	–	–	–	–	–	–	–	–	–
	1403. With stone flake	–	–	+	–	–	–	+	–	–	–	–	–	+	+
	1404. With fingernails	+	–	–	–	–	–	+	–	+	–	+	+	+	+
	1405a. Bone cup or tube for hair oil	·	–	–	+	+	–	+	–	+	+	+	+	–	–
	1405b. Periosardium for grease	·	+	+	–	–	+	–	–	–	–	–	–	–	+
	Headgear														
1406.	Woman's basketry hat	+	+	–	–	+	+	+	–	+	–	–	–	–	+
	1406a. Men's bark hat	–	–	–	–	–	–	–	–	–	–	–	–	–	–
1409.	Men's fur cap	+	+	–	+	–	+	+	–	+	+	+	+	+	+
1410.	Tanned buckskin	+	+	–	–	–	–	+	–	+	+	+	+	+	+
1411.	Fawnskin	–	+	–	–	–	–	–	–	+	+	+	+	+	+
1412.	Antelopeskin	–	+	–	–	–	–	–	–	+	+	+	+	+	+
1413.	Mt. sheep lambskin	–	–	–	–	–	–	–	–	+	+	+	+	+	+
1415.	Muskratskin	–	+	–	+	+	+	–	–	+	+	+	+	+	+
1416.	Beaverskin	–	+	–	+	–	+	+	–	+	+	+	+	+	+
	1416a. Badgerskin	–	+	–	+	–	+	–	–	+	+	+	+	+	+
1417.	Wildcatskin	–	+	–	–	–	–	+	–	+	+	+	+	+	+
1418.	Coyoteskin	–	+	–	–	–	–	–	–	+	+	+	+	+	+
1420.	With quail tufts	–	+	–	+	–	–	–	–	+	–	+	–	–	+
1421.	With other feathers	+	+	–	+	–	–	–	–	+	+	+	+	+	+
1422.	With horns	–	+	–	+	–	–	–	–	–	–	–	–	+	–
1429.	Hair net	+	–	–	–	–	–	–	+	–	–	–	–	–	+

NWA 281 291

NWA [515]

NWA [535]

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Achomawi N55

NWA 281 291

CULTURE ELEM. DISTRIB.: XIV—STEWART: NORTHERN PAIUTE

	To	Kl	Kd	Kn	To	To	Pa	Wa	At	Sa	Tg	Wd	Kl	As
1425. Fur eyeshade, held by string	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1425a. Badger fur only	-	+	-	-	-	-	-	-	-	-	-	-	-	-
1426. Band around head	+	+	-	+	+	-	+	+	+	+	+	+	+	+
1427. Tanned muskrats	-	+	-	+	+	+	+	+	+	+	+	+	+	+
1428. Cottontail fur	-	-	-	-	+	-	+	-	-	+	+	+	+	+
1429. Other fur	-	+	-	+	+	-	+	+	-	+	+	+	+	+
Robes and Capes														
1432. Woven (twined) vegetable fiber	-	+	-	+	-	-	-	-	+	+	-	-	-	+
1433. Woven (twined) fur	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1434. Tanned hides, fur left on	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1435. Deer hide	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1436. Wildcat hide	+	+	-	+	+	+	-	+	+	+	+	+	+	+
1437. Badger hide	-	+	+	+	+	+	-	+	+	+	+	+	+	+
1438. Ground-hog hide	+	+	+	+	+	+	-	+	+	+	+	+	+	+
1439. Coyote hide	+	+	+	-	+	+	-	+	+	+	+	+	+	+
1440. Mt.-sheep hide	+	+	+	+	+	+	-	+	+	+	+	+	+	+
1441. Gloves or mittens	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1443. Feather robes	-	+	+	+	+	-	-	-	-	-	-	-	+	-
Shirts and Dresses														
1444. Women usually wear nothing	-	-	+	+	+	+	+	+	+	-	-	-	-	-
1445. Woman's long gown	+	+	-	+	+	+	+	+	+	+	+	+	+	+
1445a. Of deerskins: 2	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1445b. 3	+	+	-	-	-	-	-	-	-	-	-	+	-	+
1446. Of antelopeskins: 2	-	+	-	-	-	-	+	-	-	-	-	+	-	+
1446a. 3 or more	+	-	-	+	+	-	-	-	+	-	+	+	-	+
1447. Of mt.-sheep skins: 2	+	+	-	+	+	-	+	-	+	+	+	+	+	+
1447a. 3 or more	+	-	-	-	-	-	-	-	-	-	-	+	-	+
1448. Knee length	-	-	-	-	+	-	+	+	+	+	+	+	+	-
1449. Shin length	+	+	-	+	+	+	+	+	+	+	+	+	+	+
1450. Skins front and back	+	+	-	+	+	+	+	+	+	+	+	+	+	+
1451. Inset on sides	+	+	-	-	-	-	-	-	-	-	-	+	-	+
1452. Poncho type	+	-	-	-	-	-	-	-	-	+	-	+	-	+
1458. Sleeves: elbow length	-	+	-	-	-	-	-	-	+	-	+	+	+	+
1454. Fringed	+	+	-	-	-	-	-	-	-	+	+	+	+	+
1455. Flaps over upper arms	+	-	-	+	+	+	+	+	+	+	+	+	+	-
1456. Sleeveless	+	-	-	-	-	+	+	-	+	-	-	+	-	-
1457. Decoration: paint	+	+	-	+	-	-	-	-	+	+	+	+	+	+
1458. Tubular-bone beads	+	-	-	+	+	-	-	-	+	+	+	+	+	+
1459. Glass beads	+	+	-	+	+	-	-	-	+	+	+	+	+	+
1459a. Olivella (tupe) shells	-	+	-	+	+	-	-	+	+	+	+	+	+	+
1460. Haliotis-shell (pulidem) pendants	+	+	+	+	+	-	-	+	+	+	+	+	+	+
1461. Men wear nothing	-	-	+	+	+	+	+	+	+	+	-	-	+	+
1462. Man's shirt	+	+	+	+	+	-	+	+	+	+	-	-	+	+
1462a. Of deerskins: 1	+	+	-	+	-	-	+	-	+	+	+	-	+	-
1462b. 2	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1463. Of mt.-sheep skins: 1	+	+	+	+	-	-	+	-	+	+	+	-	+	-
1463a. 2	+	+	-	-	-	-	-	-	-	-	-	+	-	+
1464. Of antelopeskins: 1	-	-	-	-	-	-	-	-	+	+	+	-	+	-
1464a. 2	+	+	-	+	-	-	-	-	-	-	-	+	+	+
1465. Skins front and back	+	+	-	-	-	-	-	-	-	-	-	+	+	+
1466. 1 skin, poncho style	+	-	-	+	+	-	+	-	+	+	+	+	+	+
1467. Shirt tied at neck	+	+	-	+	+	-	+	-	+	+	+	+	+	+
1468. Opening down front, thong for lacing up	-	-	-	-	-	-	-	-	-	-	-	-	+	-
1469. Sleeves: elbow length	-	+	-	-	-	-	-	-	-	+	-	-	+	+
1471. Fringed	-	+	-	+	-	-	-	-	-	+	-	-	+	+
1471a. Flaps over upper arm, fringed	+	-	-	+	+	-	+	-	+	-	+	+	-	-
1472. Sleeveless	+	-	-	-	-	-	-	-	-	-	-	-	-	-

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ANTHROPOLOGICAL RECORDS

	Ts	K1	K2	Kh	To	T6	Pa	Ma	At	Sa	Tg	Wd	Ki	AZ
1473. Decoration: paint	+	+	-	+	-	-	-	-	+	+	+	+	+	+
1474. Bone-head pendants	+	+	-	+	+	-	-	-	+	+	-	+	-	+
Skirts														
*1475. 1 skin around waist	-	+	-	-	+	-	+	-	+	+	+	-	+	+
1476. For women	-	+	-	-	+	-	+	-	+	+	+	-	+	+
1477. Of buckskin	-	+	-	-	+	-	+	-	+	+	+	-	+	+
1478. Of mt.-sheep skin	-	+	-	-	-	-	+	-	+	+	+	-	+	+
1479. Of mt.-lion skin	-	-	-	-	-	-	-	-	+	+	+	-	+	+
1480. Fringed	-	+	-	-	-	-	+	-	+	+	+	-	+	+
*1481. 2 skins, sewed sides	+	-	-	+	+	-	-	-	-	-	-	-	-	-
1482. For women	+	-	-	+	+	-	-	-	-	-	-	-	-	-
*1483. Knee length	-	-	-	-	+	-	-	-	-	-	-	-	-	-
1484. Fringed	+	-	-	+	+	-	-	-	-	-	-	-	-	-
1485. Of deerskin	+	-	-	+	+	-	-	-	-	-	-	-	-	-
1486. Of mt.-sheep skin	+	-	-	+	-	-	-	-	-	-	-	-	-	-
1487. Of antelopeskin	+	-	-	+	-	-	-	-	-	-	-	-	-	-
*1488. Small front apron	+	+	+	+	+	+	+	+	+	+	-	+	+	+
1489. For women	-	+	+	+	+	+	+	+	+	+	-	+	+	+
1490. For men	+	+	-	+	-	-	-	-	+	+	-	-	-	-
1491. Of skin	+	+	-	+	+	-	+	+	+	+	-	+	+	+
1492. Fringed	-	-	-	-	-	-	+	-	+	+	-	-	-	+
1493. Of shredded bark	-	+	-	+	+	+	+	-	+	+	-	-	-	+
1494. Braids on cord	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1495. Worn with back apron	-	+	-	+	+	+	+	-	-	-	-	-	-	-
1496. Worn under dress	-	-	-	-	-	-	-	-	-	-	-	-	-	-
*1497. Large back apron	-	-	-	-	-	-	-	-	-	-	-	-	-	-
*1503. Vegetable-fiber skirt	-	+	+	+	+	+	+	-	+	+	-	-	-	-
1504. For women	-	+	+	+	+	+	+	-	+	+	-	-	-	-
1505. Of shredded bark	-	+	+	+	+	+	+	-	+	+	-	-	-	-
1506. Twined bark	-	-	-	-	-	-	+	-	-	-	-	-	-	-
1507. Grass	-	-	-	+	+	-	+	-	+	+	-	-	-	-
1508. Breechclout (G-string type)	+	+	-	+	+	+	+	+	+	+	+	-	+	+
1509. For men	+	+	-	+	+	+	+	+	+	+	+	-	+	+
1510. For women	-	-	-	+	-	-	-	-	-	-	-	-	-	-
1511. Of buckskin	+	+	-	-	+	+	+	+	+	+	+	-	+	+
1512. Fur	+	+	-	+	+	+	+	-	+	+	+	-	+	+
1513. Bark	-	-	-	+	-	-	+	-	+	-	-	-	-	-
1514. Woven vegetable fiber	-	-	-	+	+	-	+	-	+	+	-	-	-	-
1515. Leggings	+	-	+	+	+	+	+	+	-	-	+	+	+	+
*1516. Leggings: for men	+	-	+	+	+	+	+	+	-	-	+	+	+	+
*1517. For women	+	-	+	+	-	+	+	-	-	-	+	-	-	+
1518. Of skin, sewed	+	-	+	+	+	+	+	+	-	-	+	+	+	-
1519. Fur	-	-	+	+	+	+	+	+	-	-	+	+	+	+
1520. Tule	-	-	-	+	+	-	+	-	-	-	+	-	-	+
1521. Sage, twined	-	-	+	+	+	+	+	-	-	-	+	-	+	+
1522. Juniper	-	-	-	-	-	-	+	-	-	-	+	-	-	-
1523. Length: hip to ankle	+	-	-	+	+	+	-	-	-	-	+	+	+	+
1524. Hip to knee	-	-	-	+	+	-	-	-	-	-	-	-	-	-
1525. Knee to ankle	+	-	+	+	+	-	+	+	-	-	-	-	+	+
Footgear														
*1526. Habitually barefoot	+	+	+	+	+	+	+	+	+	+	-	+	+	+
*1527. Skin moccasin, 2-piece	+	+	-	-	-	-	+	+	+	+	+	+	-	+
1528. Soft upper	+	+	-	-	-	-	+	+	+	+	+	+	-	+
1529. Hard sole	+	+	-	-	-	-	+	+	+	+	+	+	-	+
1530. Badgerskin sole	-	-	-	-	-	-	-	-	+	+	+	+	-	+
1531. Sole flat	-	+	-	-	-	-	+	+	+	+	+	+	-	+

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Achomawi N55

CULTURE ELEM. DISTRIB.: XIV—STEWART: NORTHERN PAIUTE

		Yo	El	Kd	Kn	To	Ts	Pa	Wa	At	Sa	Tg	Wd	El	Af
1532.	Sole molded to foot	+	+	-	-	-	-	-	-	-	-	-	-	-	-
1535.	Heel seam	+	+	-	-	-	-	+	+	+	+	+	+	-	+
1534.	Ankle flaps added	+	+	-	-	-	-	+	+	+	+	+	+	-	+
1535.	Ankle height	+	+	-	-	-	-	+	+	+	+	+	+	-	+
1538.	Tongue added	-	-	-	-	-	-	+	+	+	+	+	-	-	+
*1538a.	Olivella-shell beading	-	-	-	-	-	+	-	-	-	-	-	-	-	+
*1539.	Skin moccasin, 1-piece	-	-	+	+	+	+	-	-	+	+	+	*	-	+
1540.	Seam on outer side of foot	-	-	+	+	+	+	-	-	+	+	+	*	-	+
1542.	Seam up heel	-	-	+	+	+	+	-	-	+	+	+	+	-	+
1543.	Seam up toe	-	-	+	+	+	+	-	-	+	+	+	+	-	+
1545.	Uppers added	-	-	+	+	+	+	-	-	+	+	+	+	-	+
1546.	Ankle height	-	-	+	+	+	+	-	-	+	+	+	+	-	+
1547.	Calf height	-	-	+	+	+	+	-	-	-	-	-	*	-	-
1549.	Hard sole added	-	-	+	+	+	+	-	-	+	+	+	+	-	+
1550.	Tongue added	-	-	+	+	+	-	-	-	+	+	+	-	-	+
1551.	Moccasin of: deerskin	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1552.	Badgerskin	-	-	+	+	+	-	-	-	+	+	+	+	-	+
1553.	Ground-hog skin	-	-	+	+	-	-	-	-	-	+	+	-	-	+
1554.	Fur left on skin moccasin for winter use	-	-	+	+	+	+	+	+	+	+	+	+	-	+
*1554a.	Regularly for babies' use	-	-	-	-	-	-	-	-	-	+	-	+	-	-
*1555.	Woven-bark moccasin	-	-	+	+	+	+	+	+	+	+	+	*	-	+
1556.	Moccasin lining	+	+	+	+	+	+	+	+	+	+	+	+	-	+
1557.	Shredded bark	+	+	+	+	+	+	+	+	+	+	+	+	-	+
1558.	Deer hair	-	-	-	-	-	-	-	-	-	-	-	+	-	+
1559.	Rabbit hide	+	-	-	-	-	-	-	-	-	-	-	+	-	+
1560.	Badger hair	+	+	+	*	-	-	-	-	+	+	+	+	-	+
1561.	Woven-bark overshoe	-	-	-	-	+	+	+	+	+	+	+	*	-	+
1562.	Sandal	-	-	-	-	+	-	-	-	+	+	+	-	-	+
1563.	Leather	-	-	-	-	+	-	-	-	-	-	-	-	-	-
1564.	Bark	-	-	-	-	+	-	-	-	-	-	-	-	-	-
*1564a.	Tule and rushes	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1565.	Snowshoe	+	+	+	+	+	+	+	+	+	+	+	*	-	+
1566.	Circular shape	+	+	+	+	+	+	+	+	+	+	+	-	-	+
1567.	Oval shape	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1568.	Tennis-racket shape	-	-	-	-	+	+	+	+	+	+	+	-	-	+
1569.	Thongs of: leather	+	+	+	-	+	+	+	+	+	+	+	+	-	+
	1570. Sinew	+	+	+	-	-	-	-	-	-	-	-	-	-	-
	1571. Vegetable cord	+	+	+	-	-	-	-	-	+	+	+	+	-	+
	1572. Withes	-	-	-	-	-	-	-	-	+	+	+	+	-	+
	1573. Sticks	-	-	-	-	-	-	-	-	+	+	+	+	-	+
1574.	Lacing: across	+	+	+	-	+	+	+	+	+	+	+	+	-	+
	1575. Lengthwise	+	+	+	-	+	+	+	+	+	+	+	+	-	+
	GAMES														
	*1577. Ball Race (wutakwi)	+	+	+	+	+	+	+	-	+	+	+	+	+	+
1578.	Race: race along course	+	+	+	+	+	+	+	-	+	+	+	+	+	+
	1579. And return	-	+	+	+	+	+	+	-	+	+	+	+	+	+
1580.	Goal: line on ground	-	+	+	+	+	-	-	-	+	-	-	+	+	-
	1580a. Paired posts	+	-	-	-	+	+	+	-	-	-	-	-	-	-
1581.	Ball	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1582.	Stuffed skin	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1582a.	Wrapped sagebrush	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1583.	Approximate diameter (in.): 3	+	+	+	+	+	+	+	-	+	+	-	-	+	-
	1583a. 6	-	-	-	-	-	-	-	-	-	-	-	-	-	-
	1583b. 8	-	-	-	-	-	-	-	-	-	-	-	+	-	-
	1583c. 12	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1585.	Propulsion with foot	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1587.	Bare feet	+	+	+	+	+	+	+	-	+	+	+	+	+	+
1587a.	Moccasins optional	+	+	+	-	-	-	+	-	+	+	+	+	+	+

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ANTHROPOLOGICAL RECORDS

	To	Kl	Kt	Kn	Yo	Yb	Pa	Wa	At	Sa	Tg	Wd	Ki	Ar
1589. To win, ball must reach goal	+	+	+	+	+	+	+	–	+	+	+	+	+	+
1590. Runner must reach goal	+	+	+	–	+	+	+	–	+	+	+	+	+	+
1591. No. players on side: any no. agreed upon	–	–	+	–	–	–	+	–	+	–	+	–	+	+
1591a.2	–	–	–	–	–	–	–	–	–	–	–	–	–	–
1591b.4	–	–	–	–	–	–	–	–	–	–	–	–	–	–
1592. No. of sides: 2	+	+	–	+	+	+	–	–	–	+	–	+	+	+
1593. Referee	+	+	+	+	+	+	–	–	+	+	+	+	+	+
1593a.2 referees	–	–	–	+	–	–	–	–	–	–	–	–	–	–
1594. Men players only	–	+	+	+	+	+	+	–	+	+	+	+	+	+
1594a. Betting	–	+	+	+	+	+	+	–	+	+	+	+	+	+
1594b. Roughness allowed	+	–	+	–	–	–	–	–	–	–	–	–	–	–
1595. Football (matsiawe)	–	+	+	+	+	+	+	+	+	+	+	+	+	–
1595a. Field	–	+	+	+	+	+	+	+	+	+	+	+	+	–
1595b. Goal	–	+	+	+	+	+	+	+	+	+	+	+	+	–
1595c. At each end of field	–	+	+	+	+	+	+	+	+	+	+	+	+	–
1595d. Willow arch	–	–	–	–	–	–	–	+	+	–	–	–	–	–
1595e. Paired posts	–	+	+	+	+	+	+	+	+	–	–	–	–	–
1595f. Ball: wrapped bark	–	+	–	–	–	+	+	+	+	+	+	+	+	–
1595g. Stuffed skin	–	+	–	–	–	+	+	+	+	+	+	+	+	–
1595h. Diameter (in.): 2	–	–	–	–	–	–	–	+	+	+	+	+	+	–
1595i. 3	–	+	+	+	+	+	+	+	+	+	+	+	+	–
1595j. Position to start game: in middle	–	+	+	+	+	+	+	+	+	+	+	+	+	–
1595k. In small hole	–	+	+	–	–	+	+	+	+	+	+	+	+	–
1595kk. Propulsion with feet	–	+	+	–	+	+	+	–	–	–	–	+	+	–
1595m. Roughness allowed	–	+	+	+	+	+	+	+	+	+	+	+	+	–
1595n. Ball may be carried	–	+	+	+	+	+	+	+	+	+	+	+	+	–
1595o. Referee in charge of bets	–	–	–	–	–	–	–	+	+	+	+	+	+	–
1595p. Betting	–	+	+	+	+	+	+	+	+	+	+	+	+	–
1595q. No. of goals to win: 1	–	+	+	+	+	+	+	+	+	+	+	+	+	–
1595r. No. of players: 4	–	+	+	+	+	+	+	–	+	+	+	+	+	–
1595s. 5	–	–	–	–	–	–	–	–	+	+	+	+	+	–
1595t. 6	–	–	–	–	–	–	–	–	+	+	+	+	+	–
1595u. Male players only	–	+	+	+	+	+	+	+	+	+	+	+	+	–
1596. Shinny (matsi'tsaka)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1597. Field	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1598. Goal	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1599. At each end of field	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1600. Paired posts	–	+	+	+	+	+	+	+	+	+	+	+	+	+
1601. Single post and ring	–	–	–	–	–	–	–	–	–	–	–	–	–	+
1602. Line on ground (circle)	+	+	+	+	+	+	+	+	+	+	+	+	+	–
1607. Puck or ball	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1608. Stuffed skin, dumbbell shape	–	+	+	+	+	+	+	+	+	+	+	+	+	+
1610. Braided-skin cord	–	–	–	–	–	–	–	–	–	–	–	–	–	+
1611. Braided-bark cord	–	–	–	–	–	–	–	–	–	–	–	–	–	+
1612. Hide strip	+	+	–	+	+	+	–	–	+	+	–	+	+	+
1613. Position to start game: in middle	–	+	+	+	+	+	+	+	+	+	+	+	+	+
1614. On ground	+	–	+	–	+	+	+	+	+	+	+	+	+	+
1615. Thrown in air	–	–	–	–	–	–	–	–	–	–	–	–	–	+
1615a. On sticks	–	–	–	–	–	–	–	–	–	–	–	–	–	+
1616. Propulsion with straight stick	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1617. Length (ft.): 5 or 6	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1618. No. of goals to win: 1	–	+	+	+	+	+	+	+	+	+	+	+	+	+
1618a. Any no. determined at start	+	–	–	–	–	–	–	–	–	–	–	–	–	–
1621. Referee	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1622. Betting	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1623. Men players	+	+	+	–	+	+	+	+	+	+	+	+	+	+

Washo NT20
Achomawi NS5

CULTURE ELEM. DISTRIB.: XIV—STEWART: NORTHERN PAIUTE

NWA 524

	To	Kl	Kl2	Ks	Yo	Yo	Pa	Wa	At	Sa	Tg	Wd	Kl	AE
1624. Women players	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1625. No. players on each side: any agreed upon	–	–	+	+	+	+	+	+	+	+	+	+	+	+
1625a. 4	–	+	–	–	–	–	–	–	–	–	–	–	–	–
1625b. 5	+	–	–	–	+	–	–	–	–	–	–	–	–	–
*1626. Hoop and Pole	+	+	+	+	+	+	+	*	+	+	+	+	*	–
1627. Hoop (ring)	+	+	+	+	+	+	+	–	+	+	+	+	+	–
1628. Of twigs or willows	+	+	+	+	+	+	+	–	+	+	+	+	*	–
1629. Wrapped bark	–	–	–	–	–	–	–	–	–	–	+	–	–	–
1630. Buckskin covered	+	+	+	+	+	+	+	–	+	+	–	+	+	–
1630a. Dogbane or Apocynum (wihavi)	+	+	+	–	–	–	–	–	–	–	–	–	–	–
1632. Diameter (in.): 3 or less	+	+	+	+	–	+	+	–	–	–	–	–	–	–
1632a. 3-5	–	–	–	+	–	+	–	–	–	–	–	–	–	–
1632b. 12	–	–	–	–	–	–	+	–	–	–	–	–	–	–
1633. Pole, plain	+	+	+	+	+	+	+	–	+	+	+	+	+	–
1634. Length (ft.): 6-8	+	+	+	+	+	+	+	–	+	+	+	+	+	–
1634a. 8-12	–	+	+	+	–	+	–	–	–	–	–	–	–	–
*1635. Course specially prepared	+	+	+	+	+	+	+	–	+	+	+	+	+	–
1636. Pile of horizontal willows as back stop	+	+	+	+	+	+	+	–	–	–	–	–	–	–
1636. At both ends	+	+	+	+	+	+	+	–	–	–	–	–	–	–
1640. Play: sides cast simultaneously	+	+	+	+	+	+	+	–	–	–	–	–	–	–
1641. Sides cast successively	–	–	–	–	–	–	–	–	+	+	+	+	+	–
1642. Pole through hoop wins game	*	–	+	–	–	–	+	–	*	*	*	*	*	–
1642a. Counts 2	–	–	–	–	–	–	–	–	–	–	–	–	–	–
1643. Pole under hoop counts 1	–	+	+	+	+	+	+	–	–	–	–	–	–	–
1643a. Counts 2	+	–	–	–	–	–	–	–	–	–	–	–	–	–
1644. Pole over hoop counts 1	–	+	+	+	+	+	+	–	–	–	–	–	–	–
1644a. Counts 2	+	–	–	–	–	–	–	–	–	–	–	–	–	–
1645. Play for counters	+	+	+	+	+	+	+	–	+	+	+	+	+	–
1645a. For poles	–	–	–	–	–	–	–	–	+	+	+	+	+	–
1646. Points to win agreed upon	–	–	+	+	–	+	+	–	–	–	–	–	–	–
1646a. 5 points win	+	+	–	–	+	–	–	–	–	–	–	–	–	–
*1647. Winner by elimination	–	–	–	–	–	–	–	–	+	+	+	+	*	–
1648. No. players: any agreed upon	–	–	–	–	–	–	–	–	+	+	+	+	+	–
1648a. 1 on each side	–	–	–	+	–	–	–	–	–	–	–	–	–	–
1648b. 2 or 3 on each side	–	+	+	–	–	–	–	–	–	–	–	–	–	–
1649. Men players	+	+	+	+	+	+	+	–	+	+	+	+	+	–
1651. Referee held bets	–	+	+	+	+	+	+	–	–	–	–	–	–	–
1652. Betting	+	+	+	+	+	+	+	–	–	–	–	–	–	–
1650. Ring and Pin (sehatowatim)	+	+	+	+	+	+	+	+	–	+	–	–	–	+
1654. 1 pin	+	+	+	+	+	+	+	+	–	+	–	–	–	+
1655. 1 string	+	+	+	+	+	+	+	+	–	+	–	–	–	+
1657. "Ring" of: pine cone	–	–	–	–	–	–	–	+	–	+	–	–	–	+
1658. Brush ball	–	–	–	–	–	–	–	+	–	+	–	–	–	+
1659a. Tule ball	+	+	+	+	+	+	+	+	–	+	–	–	–	+
1661. Players: men	+	+	+	+	+	+	+	+	–	+	–	–	–	+
1662. Women	+	+	+	+	+	–	+	+	–	+	–	–	–	+
1663. Children	+	–	–	+	+	+	+	+	–	+	–	–	–	+
1664. Old men	–	–	–	+	–	–	–	+	–	+	–	–	–	+
1664a. Betting	–	+	+	–	–	–	–	+	–	+	–	–	–	+
1665. Playing in summer taboo	–	+	+	+	+	+	+	+	–	+	–	–	–	+
1665a. Loser received hit on hand or head	–	+	+	+	+	+	+	+	–	+	–	–	–	+
*1666. Hand Game (waiakwi)	+	+	+	+	+	+	+	–	+	+	+	+	+	+
1666a. Challenged had "bones" at start	+	–	–	+	+	+	+	–	+	+	+	+	+	+
1667. "Bones": hollow bone	+	+	+	+	+	–	+	–	+	+	+	+	+	+
1668. Bitapered, solid bone	+	+	+	+	+	–	+	–	+	+	+	+	+	+
1668a. Horn	+	+	+	+	+	–	+	–	+	+	+	+	+	+

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N A 525

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NWA 524

	Pb	K1	K2	K3	Tb	Tb	Pa	Ma	At	Sa	Tg	Wd	K1	At
1669. Wood	+	+	+	+	+	-	+	-	+	+	+	+	+	+
1670. With finger loops	-	+	+	+	+	-	+	-	+	+	+	+	+	+
1671. String of beads	+	+	+	+	+	+	+	-	+	+	+	+	+	+
1672. 4 bones (2 pairs)	+	+	+	+	+	+	+	-	+	+	+	+	+	+
1675. 1 of each pair wrapped	+	+	+	+	+	+	+	-	+	+	+	+	+	+
1676. Unwrapped guessed for	+	+	+	+	+	+	+	-	+	+	+	+	+	+
1677. Hiding: in bare hand	+	+	-	+	+	+	+	-	+	+	+	+	+	+
1678. Guesses indicated by hand signal	+	+	+	+	+	+	+	-	+	+	+	+	+	+
1679. By motion	+	+	+	+	+	+	+	-	+	+	+	+	+	+
1680. Guess final only when vocalized	+	+	+	+	+	+	+	-	+	+	+	+	+	+
1681. Side holding bones sings	+	+	+	+	+	+	+	-	+	+	+	+	+	+
1682. Counters: plain, straight twigs	+	+	+	+	+	+	+	-	+	+	+	+	+	+
1683. 10	+	+	+	+	+	+	+	-	+	+	-	+	+	+
1683a. 12	-	-	-	-	-	-	-	-	+	+	-	-	-	-
1685. Divided at start	-	-	-	-	-	-	-	-	+	+	+	+	-	-
1686. Called "cooked" (kwasup) and "raw" (sapu)	+	+	+	+	+	+	+	-	+	+	+	+	+	+
1687. Men players	+	+	+	+	+	+	+	-	+	+	+	+	+	+
1688. Women players	+	+	+	+	+	+	+	-	+	+	+	+	+	+
1689. Betting	+	+	+	+	+	+	+	-	+	+	+	+	+	+
1690. Singing while playing	+	+	+	+	+	+	+	-	+	+	+	+	+	+
1691. 4-Stick Guessing Game (wota'tsi)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1692. Sticks of wood	+	-	+	+	+	+	+	+	+	+	+	+	+	+
1693. 4 sticks	+	-	+	+	-	+	+	+	-	-	+	+	+	+
1694. 2 long or thin	+	-	+	+	-	+	+	+	-	-	+	+	+	+
1695. 2 short or thick	+	-	+	+	-	+	+	+	-	-	+	+	+	+
1696. Same as hand-game sticks	-	-	+	+	-	+	+	+	-	-	+	+	+	+
1697. Sticks covered with: winnowing basket	+	-	+	+	+	+	+	+	+	+	-	-	-	-
1698. Basketry bowl	+	-	+	+	+	+	+	+	+	+	+	+	+	+
1699. Guessing for: long	+	-	+	+	-	-	+	+	-	-	-	-	-	-
1700. Short, thin	+	-	+	+	-	-	+	+	-	-	-	-	-	-
1700a. Either, as decided at start	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1701. Thick	+	-	+	+	-	-	-	-	-	-	-	-	-	-
1702. Unwrapped	+	-	+	+	-	-	-	-	-	-	-	-	-	-
1703. Position guessed indicated as in hand game	+	-	+	+	+	+	+	+	+	+	+	+	+	+
1704. Counters	+	-	+	+	+	+	+	+	+	+	+	+	+	+
1705. Plain twigs	+	-	+	+	+	+	+	+	+	+	+	+	+	+
1706. 8	+	-	+	+	+	+	+	+	+	+	+	+	+	+
1706a. 10	+	-	+	+	+	+	+	+	+	+	+	+	+	+
1707. In neutral pile to start	-	-	+	+	-	-	+	+	-	-	-	-	-	-
1708. Divided at start	-	-	+	+	-	-	-	-	-	-	-	-	-	-
1709. Called "cooked" (kwasup) and "raw" (sapu)	+	-	+	+	+	+	+	+	+	+	+	+	+	+
1710. Men players	+	-	+	+	+	+	+	+	+	+	+	+	+	+
1711. Women players	+	-	+	+	+	+	+	+	+	+	+	+	+	+
1712. Any no. of players each side	+	-	+	+	+	+	+	+	+	+	+	+	+	+
1713. Singing while playing	+	-	+	+	+	+	+	+	+	+	+	+	+	+
1714. 4-Stick Dice (mava'kai)	+	+	-	-	-	+	+	-	+	+	+	-	-	-
1715. Dice length (in.): 6	-	-	-	-	-	+	-	-	+	+	-	-	-	-
1715a. 8	+	-	-	-	-	+	-	-	+	+	-	-	-	-
1715b. 12	-	-	-	-	-	+	-	-	+	+	-	-	-	-
1716. Dice all red on 1 side	-	-	-	-	-	+	-	-	+	+	-	-	-	-
1718. 2 marked in middle	-	-	-	-	-	+	-	-	+	+	-	-	-	-
1719. 2 plain	-	-	-	-	-	+	-	-	+	+	-	-	-	-
1720. 1 with cross in middle	+	-	-	-	-	+	-	-	+	+	-	-	-	-
1721. 1 with parallel lines	-	-	-	-	-	+	-	-	+	+	-	-	-	-
1722. Dice called: "mother," "father"	+	-	-	-	-	+	-	-	+	+	-	-	-	-
1724. Play: throwing on winnowing basket	-	-	-	-	-	+	-	-	+	+	-	-	-	-
17[illegible]a. Each side 2 dice to start	+	-	-	-	-	+	-	-	+	+	-	-	-	-

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NR13 Northern Paiute NR13
Washo NT20
Achomawi N55

CULTURE ELEM. DISTRIB.: XIV—STEWART: NORTHERN PAIUTE

N W A 324

	To	Kl	Kk	Ks	Yo	Yu	Pa	Wa	At	Se	Tg	Wd	Kl	Al
1724b. First to turn up a marked stick gets dice	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1725. Striking on: rock	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1725a. Hard earth	+	-	-	-	-	-	-	-	-	-	+	-	-	-
1729. Counting: marks on ground	-	-	-	-	-	+	-	-	+	+	-	-	-	-
1729a. 10 marks to win	-	-	-	-	-	+	-	-	-	-	-	-	-	-
1730. Any no. agreed upon	-	-	-	-	-	+	-	-	+	+	-	-	-	-
1730a. Scoring: white up	-	-	-	-	-	+	-	-	+	+	-	-	-	-
1731. Red up	+	-	-	-	-	+	-	-	-	-	-	-	-	-
1731a. "2 marked" up together wins	+	-	-	-	-	+	-	-	-	-	+	-	-	-
1732. Men players	+	-	-	-	-	+	-	-	-	-	+	-	-	-
1733. Women players	-	+	-	-	-	+	-	-	+	+	+	-	-	-
1734. Many Dice	+	-	-	+	+	-	-	+	+	-	-	-	-	-
1735. Dice of wood	+	-	-	+	+	-	-	+	-	-	-	-	-	-
1737a. Stick	+	-	-	+	+	-	-	+	-	-	-	-	-	-
1738. 1 side red	-	-	-	+	-	-	-	+	-	-	-	-	-	-
1739. Length (in.): 4	+	-	-	+	+	-	-	+	-	-	-	-	-	-
1739a. Number: 8	-	-	-	+	+	-	-	+	-	-	-	-	-	-
1740. 10	-	-	-	+	-	-	-	+	-	-	-	-	-	-
1740a. 16	+	-	-	+	+	-	-	+	-	-	-	-	-	-
1741. Throwing on winnowing basket	+	-	-	+	+	-	-	+	-	-	-	-	-	-
1742. Scoring: all white up counts as number of sticks	-	-	-	+	+	-	-	+	-	-	-	-	-	-
1743. All white up wins game	+	-	-	-	-	-	-	+	-	-	-	-	-	-
1744. 1 red up counts 1	-	-	-	+	-	-	-	+	-	-	-	-	-	-
1745. 2 reds up count 2	-	-	-	+	-	-	-	+	-	-	-	-	-	-
1746. 3 reds up count 3	-	-	-	+	-	-	-	+	-	-	-	-	-	-
1747. 7 reds up count 7	-	-	-	+	-	-	-	+	-	-	-	-	-	-
1748. All reds up count 8	-	-	-	+	+	-	-	+	-	-	-	-	-	-
1748a. All reds up count 0	-	-	-	+	+	-	-	+	-	-	-	-	-	-
1749. 1 white up counts 1	-	-	-	-	-	-	-	+						
1750. 2 whites up count 2	-	-	-	+	+	-	-	+	-	-	-	-	-	-
1758. Counting: pebbles as counters	+	-	-	+	+	-	-	+	-	-	-	-	-	-
1759. Marks on ground	+	-	-	+	+	-	-	+	-	-	-	-	-	-
1760. Pebble pile = 5 marks	+	-	-	+	+	-	-	+	-	-	-	-	-	-
1761. Earth pile = 5 marks	-	-	-	+	+	-	-	+	-	-	-	-	-	-
1762. No. to win: 24	+	-	-	+	+	-	-	+	-	-	-	-	-	-
1762a. 20	-	-	-	+	+	-	-	+	-	-	-	-	-	-
1763. Women players	+	-	-	+	+	-	-	+	-	-	-	-	-	-
1765. 8-Stick Dice (wihnkotasuyiwa)	+	+	+	+	+	+	+	-	+	+	-	-	+	+
1766. Dice of split cane	+	+	+	+	+	+	+	-	+	+	-	-	+	+
1767. Split hardwood	-	+	-	-	-	-	-	-	-	-	-	-	-	-
1769. 1 side red	+	+	+	+	+	+	+	-	+	+	-	-	+	+
1771. No. of dice, 8	+	+	+	+	+	+	+	-	+	+	-	-	+	+
1771a. Length of dice, 18 inches	+	+	+	+	+	+	+	-	+	+	-	-	+	+
1775. End bounced on ground	+	+	+	+	+	+	+	-	+	+	-	-	+	+
1777. Scoring: all white up, 8 points	+	+	+	+	+	+	+	-	+	+	-	-	+	+
1778. 8 doubled if 2 or 4 players	+	+	+	+	-	-	+	-	+	+	-	-	+	+
1779. Each white up, 1 point	+	+	+	+	+	+	+	-	+	+	-	-	+	+
1780. Each red up, 1 point	-	-	-	+	+	+	+	-	+	+	-	-	+	+
1785. 8 reds up, 8 points	+	+	+	+	+	+	+	-	+	+	-	-	+	+
1786. Counting: counters moved between sticks in ground	+	+	+	+	+	+	+	-	+	+	-	-	+	+
1787. Sticks arranged in arc	+	+	+	+	+	+	+	-	+	+	-	-	+	+
1788. No. of spaces between sticks: 24	+	+	+	-	+	+	+	-	+	+	-	-	+	+
1788a. 26	-	-	-	+	-	-	-	-	+	+	-	-	+	+
1789. No. of moving counters: 4, 6, or 8	+	+	+	+	+	+	+	-	+	+	-	-	+	+
1790. Go back when meet opponent	+	+	+	+	+	+	+	-	+	+	-	-	+	+
1791. Men players	+	+	+	+	+	+	+	-	+	+	-	-	+	+
1792. Women players	+	+	+	+	+	+	+	-	+	+	-	-	+	+
1793. Betting	+	+	+	+	+	+	+	-	+	+	-	-	+	+

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Achomawi NS5

ANTHROPOLOGICAL RECORDS

NWA 524 526

	Ts	Kl	Kl	Ho	To	Tö	Pa	Wa	At	Sa	Tg	Wd	Ki	AK
*Archery (nadūkuotō)														
1794. Target	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1795. Arrow previously shot	+	+	+	+	+	+	+	+	+	+	-	+	+	+
1795a. Arrow especially marked	+	+	+	+	+	-	+	+	+	+	-	+	+	+
1796. Arrow previously thrown	-	-	-	-	-	-	-	-	+	+	-	+	-	-
1797. Stick	-	-	+	-	-	-	-	-	-	+	-	-	-	-
1798. Brush bundle	+	+	+	+	+	+	+	-	+	+	+	+	+	-
1799. Willow shavings	+	-	+	-	-	-	-	-	-	-	-	-	-	-
1800. Approximate distance 100-300 feet	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1801. Shooting of arrow	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1802. Over tree at target	-	+	+	+	-	-	-	-	-	-	-	-	-	+
1803. Long arrow thrown	-	+	-	-	-	-	-	-	-	-	+	-	-	-
1804. 1 or 2 shot by each player	+	-	+	+	+	-	+	+	+	-	-	+	-	+
1804a. 4 shot	-	+	-	-	-	+	+	-	-	-	+	-	+	-
1804b. Any number shot	-	-	-	-	-	-	-	-	-	+	-	-	-	-
1805. Scoring: nearest to target, 1 point	+	+	+	+	-	+	+	+	+	+	+	+	+	+
1806. Touching target, 1	+	+	-	+	+	+	+	+	+	+	+	+	+	+
1806a. Touching target wins	-	+	+	+	+	+	-	-	-	-	-	-	-	-
1807. No. of points to win: 1	-	+	-	+	+	+	-	-	-	-	-	-	+	-
1807a. 4	+	-	-	-	-	-	-	-	-	-	+	-	-	-
1807b. 5	-	-	-	-	-	-	-	+	-	-	-	+	-	+
1807c. Any no. agreed upon at start	-	-	+	-	-	-	+	-	+	+	-	-	-	-
1808. Men players	+	+	+	-	+	+	+	+	+	+	+	+	+	+
1809. Boy players	+	-	+	+	+	+	+	-	+	+	+	+	+	+
1810. Arrows thrown for distance	+	+	+	-	-	+	-	+	+	+	+	+	+	+
1810a. Betting: of arrows	-	+	+	+	+	-	+	+	+	+	+	+	+	+
1811. Ring and Dart	-	-	-	-	-	-	-	-	-	-	-	-	-	-
*1822. Quoits (natūtavi)	-	-	-	-	-	-	-	+	+	+	+	+	+	-
1823. Target: stick	-	-	-	-	-	-	-	+	-	-	-	+	-	-
1824. Rock	-	-	-	-	-	-	-	-	+	+	+	+	+	-
1825. Quoit: rock	-	-	-	-	-	-	-	-	+	+	+	+	+	-
1825a. Stick	-	-	-	-	-	-	-	+	-	-	-	-	-	-
1827. No. of throws each player: 1	-	-	-	-	-	-	-	+	-	-	+	-	+	-
1827a. 2	-	-	-	-	-	-	-	-	+	+	-	+	-	
1827b. 3	-	-	-	-	-	-	-	-	+	+	-	-	-	
1829. Scoring: to hit goal counts 1	-	-	-	-	-	-	-	+	+	+	+	+	+	-
1838. Juggling (matapoi)	+	+	+	-	+	-	+	+	+	+	+	+	+	+
1839. Stones juggled	+	+	+	-	+	-	+	+	+	+	+	+	+	+
1841. Maximum no.: 3	+	+	+	-	+	-	+	+	+	+	-	-	+	-
1841a. 4	-	-	-	-	-	-	-	-	-	-	+	+	-	+
1842. Women players	+	+	+	-	+	-	+	+	+	+	+	+	+	+
1843. Girl players	+	+	+	-	+	-	+	+	+	+	+	+	+	+
1844. Juggle while walking	+	+	+	-	+	-	-	-	+	+	+	+	+	+
1845. Foot Race (navidō'kwa'kwa)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1846. Across country	+	+	+	+	-	+	+	+	+	+	+	+	+	+
1846a. Betting	-	+	+	+	+	+	+	+	+	+	+	+	+	+
1847. Wrestling (nakoi)	+	-	+	+	-	-	+	+	+	+	+	+	+	+
1847a. Betting	-	-	+	+	-	-	+	+	+	+	+	+	+	+
1848. Shot Putting (tupito'kwinai)	+	+	+	-	-	-	+	-	+	+	+	+	+	+
1849. Putting with rock	+	+	+	-	-	-	+	-	+	+	+	+	+	+
1850. Men players	+	+	+	-	-	-	+	-	+	+	+	+	+	+

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Washo NT20
Achomawi NS5

CULTURE ELEM. DISTRIB.: XIV—STEWART: NORTHERN PAIUTE

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A
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N
W
A
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	Ts	Kl	K2	Kü	To	Tö	Pa	Wa	At	Sa	Tg	Wd	Ki	AK
1851. Boy players	+	-	-	-	-	-	+	-	+	+	+	+	+	+
1851a. Betting	-	+	+	-	-	-	+	-	-	-	-	+	+	+
1852. Stilts (hoodai)	+	-	-	-	-	-	-	-	+	-	+	-	-	-
1853. Stilts used by boys	+	-	-	-	-	-	-	-	+	-	•+	-	-	-
1855. Jacks (nadabapi)	+	+	+	+	+	•-	+	-	+	-	-	•-	•-	-
1856. Jacks (no.): about 10	+	+	+	+	+	-	-	-	-	-	-	-	-	-
1856a. Any number	-	-	-	-	-	-	+	-	+	-	-	-	-	-
1857. Stones for jacks	+	+	+	+	+	-	+	-	+	-	-	-	-	-
1858. Jacks used by: girls	-	-	+	+	+	-	+	-	-	-	-	-	-	-
1858a. Boys	+	+	-	-	-	-	+	-	+	-	-	-	-	-
1858b. Adults	+	+	-	+	+	-	+	-	+	-	-	-	-	-
1859. Tops (tuná)	+	+	-	+	+	+	+	+	+	+	+	+	•-	-
1860. Top: stick with pitch	+	+	-	+	+	+	+	+	-	+	-	+	-	-
1861. Rounded rock	-	-	-	-	-	-	+	-	+	-	+	-	-	-
1862. Spinning: twirling with fingers	+	+	-	+	+	+	+	+	-	+	-	+	-	-
1863. Twirling with string	-	-	-	-	-	-	-	-	+	-	+	-	-	-
1864. Lashing with whip	-	-	-	-	-	-	-	-	-	-	+	-	-	-
1865. Spinning on ice	-	+	-	-	-	-	-	-	+	+	+	+	-	-
1866. Players: boys	+	+	-	+	+	+	+	+	+	+	+	+	-	-
1867. Girls	+	+	-	-	+	-	-	-	-	-	-	-	-	-
1867b. Player tried to break opponent's top with own	-	-	-	-	+	-	+	-	-	+	-	-	-	-
1868. Sling (tökwi'wuwui)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1868a. Sling as toy only (cf. 1081)	-	+	+	+	+	+	+	-	+	+	+	+	+	•-
1869. Guessing for Clay Ball in Sand	-	-	+	-	-	-	-	-	-	-	-	-	-	-
1870. Bull-roarer (wimo'to)	+	+	+	+	+	•-	+	-	•+	+	+	+	+	+
1871. Whirrer: of wood	+	+	+	+	+	-	+	-	+	+	+	+	+	+
1872. Of sheep horn	-	-	-	-	-	-	-	-	-	-	-	-	-	+
1873. Bull-roarer used: as toy	+	+	+	•-	+	-	+	-	-	-	-	-	+	+
1874. To make wind blow	+	+	+	+	+	-	-	-	+	+	+	+	+	+
1875. Cat's Cradle (wiho'vitomar'aitoe)	+	+	-	-	+	•-	+	+	+	+	+	+	•+	+
1875a. String figures to determine sex of offspring	+	+	+	•+	+	-	+	+	+	+	+	+	+	-
1876. Toes used	+	+	-	-	-	-	-	+	+	+	+	-	+	+
1877. Neck used	+	+	-	-	-	-	-	-	+	+	+	-	+	+
1878. Static figures	+	+	-	-	+	-	-	+	+	+	+	+	+	+
1879. Moving figures	+	+	-	-	+	-	-	+	+	+	+	+	+	+
1880. Players: men	+	+	-	-	+	-	+	-	+	+	+	+	+	+
1881. Women	+	+	-	-	+	-	+	+	+	+	+	+	+	+
1882. Children	+	+	-	-	+	-	+	+	+	+	+	+	+	+
1883. Dolls (nazö'nö)	+	+	+	+	•+	•-	+	-	+	+	+	+	+	+
1884. Unbaked clay effigies	+	+	+	+	+	-	+	-	+	+	+	+	+	+
1885. Toy cradles	+	+	+	+	+	-	+	+	+	+	+	+	+	+
Water Pistol; Popgun														
1886. Section of elderberry with plunger	-	+	-	-	-	-	-	-	-	-	-	-	-	+
1886a. Deer bladder	+	-	+	-	•+	-	+	-	-	-	+	-	-	-

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N 524 NWA 436

ANTHROPOLOGICAL RECORDS

	Ts	Kl	K2	Ku	To	To	Pa	Wa	At	Sa	Tg	Wd	Ki	AE
1887. Popgun	+	+	-	+	-	-	+	-	-	-	+	-	-	-
1888. MONEY (komitsa)	-	*-	*+	*+	+	+	+	*+	+	-	-	-	-	+
1889. Beads: shell disk	-	-	+	+	+	+	+	-	-	-	-	-	-	+
1890. Glass	-	-	-	-	+	-	+	+	+	-	-	-	-	+
1891. Measuring: around hand	+	+	-	-	-	+	+	-	+	-	-	-	-	-
1891a. With middle finger	-	-	+	+	+	-	+	-	-	-	-	-	-	-
1892. With thumb	-	-	-	+	-	-	+	-	+	-	-	-	-	+
1893. With hand to elbow	-	-	-	-	-	-	-	+	+	-	-	-	-	+

TOBACCO AND SMOKING

N WA 276

Pipe

	Ts	Kl	K2	Ku	To	To	Pa	Wa	At	Sa	Tg	Wd	Ki	AE
*1895. Tubular bowl	+	+	+	+	+	+	+	*+	+	+	+	-	+	+
1896. Of stone	+	+	+	+	+	+	+	+	+	+	+	-	+	+
1900. Convex sides	+	+	+	+	+	+	+	+	+	+	+	-	+	+
1901. With stem	+	+	+	+	+	+	+	+	+	+	+	-	+	+
1901a. Round bowl	-	-	-	-	-	-	-	-	+	+	+	+	-	-
1902. L-shaped bowl	-	-	-	-	-	-	-	-	+	+	+	+	*-	-
1903. Of stone	-	-	-	-	-	-	-	-	+	+	+	+	-	-
1904. With stem	-	-	-	-	-	-	-	-	+	+	+	+	-	-
*1905. Monitor, of stone	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1906. Stem of: wood	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*1906a. Bone	-	-	-	-	-	-	-	-	-	+	+	-	-	+
1907. Cane	-	-	-	-	-	-	-	-	-	+	+	+	-	-
1908. Elderberry	-	-	-	-	-	-	-	-	-	+	+	+	+	-
1909. Rosewood	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1910. Pipe smoked by: men	+	+	+	+	+	+	+	*+	+	+	+	+	+	+
1911. Primarily old men	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1912. Women	-	-	-	-	-	-	-	-	-	-	-	-	-	-
1912a. "Doctor"	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1913. Pipe passed	+	+	+	+	+	+	+	-	+	+	+	+	+	+

Cigarette

	Ts	Kl	K2	Ku	To	To	Pa	Wa	At	Sa	Tg	Wd	Ki	AE
*1914. Cane filled with tobacco	-	-	-	-	-	-	-	-	-	-	-	-	-	-
*1915. Elderberry filled with tobacco	-	-	-	-	-	-	-	-	-	-	-	+	-	-
*1916. Chewing	-	-	-	-	-	-	-	-	-	-	-	-	-	-

Miscellaneous

N WA [756] NA [782]

	Ts	Kl	K2	Ku	To	To	Pa	Wa	At	Sa	Tg	Wd	Ki	AE
1921. Smoking any time	-	+	+	+	+	+	+	-	-	+	+	-	-	-
1922. Bedtime	-	-	-	-	-	-	-	-	+	+	+	+	+	+
1923. Occasional only	+	-	-	-	-	-	-	+	+	+	+	+	+	+
1924. At gatherings	+	+	+	+	+	+	+	-	+	+	+	+	+	+
1925. By shamans	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1926. As offering	-	-	-	-	-	-	-	-	-	-	*+	-	-	+
1927. To spirit	-	-	-	-	-	-	-	-	-	-	+	-	-	+
1928a. Sun lights pipe	-	-	-	-	*+	*+	-	-	-	+	-	-	-	-

*Tobacco (pui'pono)

N WA 249 276

	Ts	Kl	K2	Ku	To	To	Pa	Wa	At	Sa	Tg	Wd	Ki	AE
1929. Tobacco gathered wild	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1929a. Plots burned to make grow	+	+	+	+	-	+	+	+	+	+	-	+	+	+
1930. Leaves dried and threshed	+	+	+	+	+	+	+	+	+	+	+	+	+	+
1931. Tobacco greased with rabbit fat	-	-	-	-	-	-	-	-	+	-	+	+	+	*+
1931a. Tobacco mixed with another plant	+	-	+	+	+	+	+	+	+	+	-	-	-	+

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CULTURE ELEM. DISTRIB.: XIV—STEWART: NORTHERN PAIUTE

	Ts	Kl	Kl2	Kn	To	Td	Pa	Wa	At	Sa	Tg	Wd	Ki	AZ
1939. Leaf of kinikini (manzanita?)	+	–	+	+	+	+	–	–	+	+	–	–	*	+
1935. Root of tonap for colds	+	+	+	+	+	+	+	+	+	+	–	–	+	+
1937. Other bark	+	–	–	–	–	–	–	–	–	–	–	–	–	–
1940. Tobacco ground on metate	–	–	–	–	–	–	–	–	–	–	–	–	–	–
1942. Tobacco kept in: buckskin pouch	+	+	+	+	+	+	–	+	+	+	+	+	+	+
1943. Fur pouch	+	–	+	+	+	+	+	+	+	+	+	+	+	+
MUSICAL INSTRUMENTS														
Rattles														
*1944. Cocoon rattle	–	–	–	–	–	–	+	–	–	–	–	–	–	–
1945. Attached to stick	–	–	–	–	–	–	+	–	–	–	–	–	–	–
1947. Used by shaman	–	–	–	–	–	–	+	–	–	–	–	–	–	–
1950. Split-stick rattle	+	+	+	+	+	+	*	+	+	+	–	–	–	–
1951. 1 split	+	+	+	+	+	+	–	+	+	+	–	–	–	–
1952. Used in exhibition dance	+	+	–	+	+	+	–	+	–	–	–	–	+	–
*1953. Sheep-horn rattle	–	–	–	–	–	–	–	+	–	–	–	–	–	–
1955. Rawhide rattle	+	+	+	–	+	+	+	–	+	+	–	–	–	–
1956. Used by shaman	+	+	–	+	+	+	–	–	+	+	–	–	+	–
1956a. Used by dancers	+	+	–	–	–	–	–	–	+	–	–	–	–	–
1957. Rabbit's-ear rattle	–	–	–	–	–	–	–	–	+	–	–	–	–	–
1958. Used by shaman	–	–	–	–	–	–	–	–	+	–	–	–	–	–
*1960. Deer's-ear rattle (witsavige)	–	–	–	–	–	–	–	–	+	–	–	–	–	–
1960a. Skin from ear used for rawhide rattle	+	+	+	–	+	+	–	–	+	–	–	–	–	–
1963. Wood-rat-fur rattle	+	–	–	–	–	–	–	–	+	–	–	–	–	–
*1965. Hoof rattle	+	+	+	+	+	+	–	–	+	+	–	–	–	–
1966. Antelope hoofs	+	+	+	+	+	+	–	–	+	+	+	+	+	+
1967. Mt. sheep hoofs	+	+	+	+	+	+	–	–	+	+	+	+	+	+
1968. Deer hoofs	+	–	–	–	–	–	–	–	–	–	–	–	–	–
1969. No. of hoofs indeterminate (25-80)	+	+	+	+	+	+	–	–	+	+	+	+	+	+
*1970. Hoofs in bunch	+	+	+	+	+	+	–	–	+	+	+	+	+	+
*1971. Hoofs in line	+	+	+	+	+	+	–	–	+	+	+	+	+	+
1972. Used by shaman	–	–	–	–	–	–	–	–	+	+	+	+	+	+
*1973. Notched stick (wihumagi)	+	+	+	+	+	+	–	–	+	+	+	+	+	+
1974. Plain, notched	–	*	–	–	–	–	–	–	+	*	–	–	–	+
1976. Rubbed with stick	–	–	–	–	–	–	–	–	+	+	–	–	–	+
1978. Used by antelope shaman	–	–	–	–	–	–	–	–	+	+	–	–	–	+
1979. Used in "bear dance"	–	–	–	–	–	–	–	–	+	+	–	–	–	+
	–	–	–	–	–	–	–	–	+	–	–	–	–	–
1981. Buzzers (tosa'sthinya)	+	+	–	–	–	*	+	–	+	+	+	+	+	+
*1981a. Hoofs twirled on string	–	–	–	–	–	–	–	–	–	–	–	–	–	–
1982. Deer patella	–	–	–	–	–	–	–	–	+	+	+	+	+	+
1982a. Wood disk	–	–	–	–	–	–	–	–	+	+	+	+	+	+
1983. Buckskin disk	+	–	–	–	–	–	+	–	+	+	+	+	+	+
1983a. Rock	+	–	–	–	–	–	+	–	–	–	–	–	–	–
Bull-roarer														
(See Games)														
*1986. Drum	+	+	+	+	*	*	–	–	+	–	+	*	*	+
1986. 2-headed drum	–	+	–	–	+	–	–	–	–	–	–	–	–	–
1987. Body of willow rings	+	+	+	+	+	–	–	–	+	–	+	+	+	+
1988. 1-headed drum, or tambourine	+	–	+	+	+	–	–	–	+	–	+	+	+	+
1989. Body of wood	+	–	+	+	+	–	–	–	+	–	+	+	+	+
1990. Diameter (in.): about 18	–	–	–	–	–	–	–	–	+	–	+	+	+	+
1990a. 24	+	+	+	+	+	–	–	–	+	–	+	+	+	+
1991. Depth (in.): 1-4	+	+	+	+	+	–	–	–	+	–	+	+	+	+
1992. 6-12	–	+	–	–	–	–	–	–	–	–	–	–	–	–

Washo NT20
Achomawi NS5

NWA 534

ARTHROPOLOGICAL RECORDS

	Ts	K1	K2	Kü	To	Tb	Pa	Wa	At	Sa	Tg	Wd	Ki	AK
1992a. Drumstick: buckskin on end	+	+	+	+	+	-	-	-	+	-	+	+	+	+
1993. Fur on end	-	-	-	-	-	-	-	-	-	-	+	+	+	+
*1994. Musical Bow	+	+	-	-	-	-	+	*+	-	-	-	-	-	+
1995. Archer's bow used	+	-	-	-	-	-	-	-	-	-	-	-	-	-
1996. Bow held in teeth	+	+	-	-	-	-	+	-	-	-	-	-	-	+
1997. Bow plucked with fingers	+	+	-	-	-	-	-	+	-	-	-	-	-	-
1998. Bow rubbed with stick	+	+	-	-	-	-	+	-	-	-	-	-	-	+
1999. Bow used by antelope shaman	-	+	-	-	-	-	-	-	-	-	-	-	-	-
2000. As toy	+	+	-	-	-	-	+	-	-	-	-	-	-	-
2000a. For dance	+	-	-	-	-	-	-	-	-	-	-	-	-	+
2001. Whistle	-	-	-	+	+	+	+	+	+	+	+	+	-	+
*2002. Bone whistle: 1 hole	-	-	-	-	+	+	+	*-	-	+	-	+	-	+
2002a. 2 holes	-	-	-	-	-	-	-	+	-	-	-	-	-	-
2003. Willow whistle: as toy	-	-	-	+	+	*+	-	*-	+	-	+	+	-	+
2003a. Also for special dance (food dance)	-	-	-	+	-	-	+	-	-	-	-	-	-	+
*2004. Flute (woina)	+	+	+	+	-	*-	-	-	+	+	+	*+	+	+
*2005. Flute: elderberry	+	+	+	+	-	-	-	-	+	+	+	+	+	+
*2007. Bone	-	-	-	-	-	-	-	-	-	-	-	-	-	-
2008. Length (in.): about 12	-	+	+	+	-	-	-	-	-	-	-	-	-	-
2008a. About 18	+	-	-	-	-	-	-	-	+	+	+	+	+	+
2009. Pitch stop	-	-	-	-	-	-	-	-	+	+	+	+	+	+
2010. Holes: 4	-	+	+	+	-	-	-	-	+	+	-	-	+	+
2010a. 6	+	+	-	-	-	-	-	-	+	-	+	+	-	-
2011. End blown	+	+	+	+	-	-	-	-	+	+	+	+	+	+
2013. Blowing: by mouth	+	+	+	+	-	-	-	-	+	+	+	+	+	+
2013a. By nose	-	-	-	-	-	-	-	-	-	-	+	+	-	-
2014. Use: for casual music	+	+	+	+	-	-	-	-	+	+	+	+	+	+
2015. As toy	+	+	+	+	-	-	-	-	+	+	+	+	+	+
2016. For courting	+	+	+	+	-	-	-	-	-	+	+	+	+	+
2017. By shaman	-	-	+	+	-	-	-	-	+	+	-	-	+	+
2017a. In hunting	-	-	-	+	-	-	-	-	-	-	+	-	-	+

NA 583

MARRIAGE

	Ts	K1	K2	Kü	To	Tb	Pa	Wa	At	Sa	Tg	Wd	Ki	AK
*2018. Bride price	-	-	-	-	-	-	-	-	-	-	-	-	-	-
*2019. As present	-	-	-	-	-	-	-	-	-	-	-	-	-	-
2020. Reciprocal present	+	+	+	+	+	+	+	*-	+	+	+	+	+	+
2022. Marriage by abduction	-	-	-	-	-	-	-	-	-	-	+	+	-	-
2023. Another's wife won by fight	+	+	+	+	+	*-	+	-	-	+	-	+	+	-
2023a. Wrestling	+	+	+	+	+	-	-	-	-	-	-	-	+	-
2024. Friends assist in fight	-	+	-	-	-	-	-	-	-	-	-	-	-	-
2025. Polygyny permitted	-	+	+	+	+	+	+	-	+	+	+	+	+	+
2026. Sororal obligatory	-	-	-	-	-	-	+	-	-	-	-	-	-	-
2026a. Sororal usual	-	-	-	+	-	+	-	-	-	-	-	-	-	-
2027. Polyandry permitted	-	+	+	-	-	-	-	-	*-	+	+	+	-	-
2029. Sororate	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2030. Required	-	+	+	-	-	-	+	-	-	-	-	-	-	+
2030a. Customary	-	-	-	+	-	+	-	-	-	-	-	-	-	-
2031. Levirate	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2032. Required	-	+	+	-	-	-	-	-	-	-	-	-	-	+
2032a. Customary	-	-	-	+	-	+	-	-	-	-	-	-	-	-
2033. Choice of mates: any blood relative taboo	+	+	+	+	+	+	-	+	+	+	+	+	+	+
2034a. Mother's brother's daughter preferred	-	-	-	-	-	-	+	-	-	-	-	-	-	-
2037. Child betrothal	-	+	+	+	-	-	-	*-	-	-	-	-	-	+

NA 595

NW 587

NW 582

583

[p. 404]

Washo NT20
Achomawi N55

CULTURE ELEM. DISTRIB.: XIV—STEWART: NORTHERN PAIUTE

	Ts	Kl	K2	Ku	To	Tc	Pa	Wa	At	Sa	Tg	W2	Kl	AE	
2038. Postmarital residence: patrilocal	-	-	-	+	+	+	-	-	+	-	-	-	+	+	NWA 591
2039. Matrilocal	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
2040. Variable	+	-	-	+	+	+	-	-	+	-	-	-	+	+	
2040a. Matrilocal until 1st child	+	-	-	-	-	-	-	-	-	-	-	-	-	-	
2041. Adultery: wife sometimes beaten	-	-	-	+	+	+	+	-	-	-	-	+	+	+	NWA
2042. Wife sometimes killed	-	-	-	-	+	-	-	-	-	-	-	+	-	+	
2043. Wife sometimes rubbed with blood	-	+	+	-	-	-	-	-	-	-	-	-	-	-	684
2044. Paramour beaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
2045. Paramour's horse killed	-	+	+	-	+	+	+	-	+	+	+	-	-	-	586
2046. Husband sometimes divorces	+	+	+	-	+	+	+	+	+	+	+	+	+	+	
2047. Divorce may be for: sterility	+	+	+	+	+	+	+	-	-	+	+	+	+	+	N
2048. Infidelity	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
2049. Incompatibility	+	+	+	+	+	+	+	+	+	+	+	+	+	+	548
2050. Prostitution	-	+	-	-	-	-	-	-	-	-	-	-	-	-	NNA
2051. Premarital intercourse: with betrothed only	+	-	-	-	-	-	-	-	-	-	-	-	-	+	836
KINSHIP RELATIONS															
Avoidances															
2053. Mother-in-law son-in-law	-	-	-	-	-	-	-	-	+	-	-	-	-	-	N
2054. Speech taboo	-	-	-	-	-	-	-	-	+	-	-	-	-	-	606
2056. "Respect" required	-	-	-	-	-	-	-	-	+	-	-	-	-	-	
2057. Passing in front of is taboo	-	-	-	-	-	-	-	-	+	-	-	-	-	-	N
2058. Avoidance continues for life	-	-	-	-	-	-	-	-	+	-	-	-	-	-	
2060. Brother sister	-	-	-	-	-	-	-	-	+	-	-	-	-	-	NA
2061. Obscenity avoided	-	-	-	+	-	-	-	-	+	-	-	-	-	+	608
Joking Relations															
2065. Brothers-in-law (aid each other)	+	+	+	+	+	+	+	+	+	+	+	+	+	+	NWA
2067. Cousins (aid each other)	+	+	+	+	+	+	+	+	+	+	+	+	+	+	605 607
Adoption															
2068. Orphan adopted	+	+	+	+	+	+	+	+	+	+	+	+	+	+	NWA
2069. Adoption when parents impoverished	-	+	-	+	-	+	+	+	+	+	+	+	+	+	597
BERDACHES OR TRANSVESTITES															
2090. Male berdache (tuwasa)	+	+	+	+	+	+	+	+	+	+	+	+	+	+	NNA
2090a. Sterile	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
2091. Wears woman's dress	+	-	+	-	-	-	+	-	+	-	-	-	+	+	838
2092. Does woman's work	+	-	+	+	-	-	+	-	+	-	-	-	+	+	
2093. Has female organs	+	-	-	-	-	-	+	-	-	-	-	-	-	-	
2094. Marriage to man	-	-	-	-	-	-	-	-	-	-	-	-	-	+	
2095. Lives with man	+	-	-	-	-	-	-	-	-	-	-	-	-	+	N
2099. Regarded indifferently	+	+	+	+	+	-	+	+	+	+	+	+	+	+	NWA
2100. Female berdache (moroni mobo or tuwasa)	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
2100a. Sterile	+	+	+	+	+	+	+	+	+	+	+	+	+	+	[942]
2101. Wears man's dress	+	-	-	-	-	-	+	-	-	+	+	+	-	+	
2102. Does man's work	+	-	-	-	-	-	+	-	-	+	+	+	-	+	
2103. Has male organs	+	-	-	-	-	-	+	-	-	-	-	-	-	-	
2104. Marriage to woman	-	-	-	-	-	-	-	-	-	+	-	-	-	+	
2105. Lives with woman	+	+	+	-	-	-	-	-	-	+	-	-	-	+	
2106. Is shaman	-	-	-	-	-	-	-	-	-	-	-	-	-	-	N
2109. Regarded indifferently	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
2110. Fire test in youth	-	-	-	-	-	-	-	-	-	-	-	-	-	-	[787]

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Washo NT20
Achomawi NS5

NWA 462

ANTHROPOLOGICAL RECORDS

	Ts	K1	K2	Kn	To	Tb	Pa	Wa	At	Sa	Tg	Wd	Ki	AK
DIVISION OF LABOR														
2111. General seed gathering, female	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2112. Pine-nut gathering, both sexes	+	+	+	+	+	+	+	+	-	+	-	-	+	+
2113. Knocking down, male	+	+	+	+	+	+	+	+	-	+	-	-	+	+
2114. Picking up, female	+	+	+	+	+	+	+	+	-	+	-	-	+	-
2115. Transporting, female	+	+	+	+	+	+	+	+	-	+	-	-	+	-
2115a. Male	-	-	-	+	+	+	+	+	-	-	-	-	-	+
2116. Preparing, female	+	+	+	+	+	+	+	+	-	+	-	-	+	+
2116a. Male	-	-	-	+	+	+	-	-	-	+	-	-	+	-
2117. Cooking, female	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2117a. Male	+	-	-	+	-	-	-	-	-	+	-	-	-	-
2118. Carrying water, female	+	+	+	+	+	-	+	-	+	+	+	+	+	+
2118a. Male	+	+	+	+	+	+	+	+	+	+	-	+	+	+
2119. Near camp, female	+	+	+	+	+	-	+	-	+	+	+	+	+	+
2119a. Male	-	+	+	-	-	+	+	+	+	+	-	+	+	+
2120. Long distance, female	-	+	-	+	-	-	+	-	+	+	+	+	+	+
2120a. Male	+	+	+	+	+	+	+	+	+	+	-	+	+	+
2121. Fire tending (gathering wood), female	+	+	+	+	+	-	-	-	+	+	+	+	+	-
2121a. Male	+	+	+	+	+	+	+	+	-	+	+	+	+	+
2122. Hunting, male	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2123. Fishing, female	-	+	+	+	-	+	-	+	-	+	-	-	-	-
2123a. Male	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2124. Gathering: larvae, female	-	+	-	+	+	-	+	+	+	+	+	-	-	+
2124a. Male	+	+	+	-	+	+	-	-	-	+	+	+	+	+
2125. Grubs, female	-	-	-	+	+	-	-	-	-	+	+	+	-	+
2125a. Male	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2126. Grasshoppers, female	-	-	-	-	-	-	-	+	-	+	+	-	-	+
2126a. Male	-	-	-	-	-	-	-	-	-	-	-	-	-	+
2127. Rats and mice catching, female	-	-	-	-	-	-	-	-	-	-	-	-	-	+
2127a. Male	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2129. Pine nuts from mt. cache, female	+	+	+	+	+	+	-	+	-	+	-	-	+	-
2129a. Male	+	+	+	+	+	+	+	+	-	+	-	-	+	-
Manufactures														
2130. House, female	-	+	+	+	+	-	+	+	-	-	+	-	+	-
2130a. Male	+	+	+	+	+	+	+	+	+	+	-	+	+	+
2131. Baskets, female	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2132. Skin preparations, female	-	-	+	+	+	-	+	-	+	+	+	+	+	-
2132a. Male	+	+	+	+	-	+	-	+	+	+	+	-	+	+
2133. Clothing, female	+	+	+	+	+	-	+	-	+	+	+	+	+	-
2133a. Male	+	+	+	-	-	+	-	+	+	+	+	-	-	+
2134. Moccasins, female	-	-	+	+	+	-	-	-	+	+	+	+	+	-
2134a. Male	+	+	+	+	+	+	+	?	-	+	+	-	-	+
2136. Metate, female	-	+	-	-	-	-	+	+	-	+	+	+	+	-
2136a. Male	+	-	+	-	-	+	-	-	+	+	-	+	-	-
2137. Skin blanket, female	+	-	-	+	+	-	-	-	+	+	+	+	+	+
2137a. Male	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2138. Cord, female	-	-	-	-	+	-	+	-	+	-	-	+	-	+
2138a. Male	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2139. Weaving, female	-	+	+	+	+	+	+	+	+	+	+	+	+	+
2139a. Male	-	-	-	-	-	-	-	-	-	+	-	-	-	-
2140. Rabbit net, male only	+	+	+	+	+	+	+	+	+	+	+	+	+	+
POLITICAL ORGANIZATION														
Political Group														
2141. Sovereign body is: localized band (named group of defined region)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2142. Village	-	-	-	-	-	-	-	-	-	-	-	-	-	-

NWA 621

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Washo NT20
Achomawi NS5

CULTURE ELEM. DISTRIB.: XIV—STEWART: NORTHERN PAIUTE

	Ts	Kl	K2	Ku	To	Tö	Pa	Wa	At	Sa	Tg	Wd	Ki	AE	
2143. Temporary large organization: for annual dance	+	+	+	+	+	+	+	-	+	+	+	+	+	+	NWA
2144. For rabbit drive	+	+	+	+	+	+	+	-	+	+	+	+	+	+	571
2145. For antelope drive	+	+	+	+	+	+	+	-	+	+	+	+	+	+	
2147. For mud-hen (or duck) drive	+	+	+	+	+	+	+	-	+	-	+	+	+	+	
2148. For pine-nut trip	+	+	-	-	-	-	-	-	-	-	-	-	-	+	
Chiefs (vohenavi or voinavi)															
2149. Band chief (tuvizi-voinavi) (leader of named and localized group)	+	+	+	+	+	+	+	+	+	+	+	+	+	+	NWA
2150. Patrilineal succession	-	-	-	-	-	-	-	-	-	-	-	-	-	+	622
2151. Community approval required	+	+	+	+	+	+	+	+	+	+	+	+	+	-	WNA
2152. Chief's assistant	-	-	-	-	-	+	+	-	+	+	+	+	+	+	
2153. Chief's announcer (navoinanömö)	-	+	-	-	-	-	-	-	-	+	+	+	+	-	[624]
2154. Chief's messenger	+	+	-	-	-	+	+	-	-	-	-	-	-	-	
2155. Special chief: for dance (mugava voinavi)	+	+	+	+	+	+	+	-	+	+	+	+	+	+	
2156. For rabbit drive (kamovoinavi)	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
2157. For antelope drive (tunavoinavi)	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
2158. For mud-hen (or duck) drive (saiyavoinavi)	+	+	+	+	+	-	+	-	+	-	+	+	+	+	
2159. For fishing	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
2160. For hunting generally	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
2161. For pine-nut trip	-	+	-	-	-	-	-	-	-	-	-	-	-	-	
2162. Village chief	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
PROPERTY															
2165. Band owned hunting territory	-	+	+	+	+	+	+	+	+	+	+	+	+	+	NWA
2165a. Band owned valley in which lived	+	+	+	+	+	+	+	+	+	+	+	+	+	+	621
2166. Band owned pine-nut territory	+	+	+	+	+	+	+	+	-	+	-	-	+	+	423
2166a. Individuals owned pine-nut territory	+	+	+	+	-	+	+	+	-	-	-	-	-	-	
2167. Band owned fishing streams	-	+	+	+	+	+	+	+	+	+	+	+	+	-	
2168. Disputes settled by fight	+	-	-	-	-	+	-	-	+	+	-	-	-	-	
2169. Family owned seed plots	-	-	-	-	-	-	-	-	+	+	-	-	-	+	
2170. Family owned fishing place	-	-	-	-	-	-	-	-	+	-	-	-	-	-	
2171. Chattels all privately owned	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
2172. All destroyed at death	+	+	+	+	+	+	-	+	-	-	-	+	-	-	
2173. Eagle aeries privately owned	+	+	+	+	+	+	+	+	+	+	-	-	+	+	
2173a. Cold springs public	-	+	+	+	+	+	+	+	+	+	+	+	+	+	
2173b. Hot springs public	-	+	+	+	+	+	+	+	+	+	+	+	+	+	
WARFARE															
2174. Raids only	-	-	+	+	+	-	-	+	+	+	+	+	-	+	NWA
2174a. Protection only	+	+	+	-	-	-	-	-	-	+	+	+	-	+	721
2175. Warfare rare	+	+	+	+	+	+	+	+	+	+	+	+	-	+	WA
2176. War ritual	+	+	-	-	-	-	-	+	+	-	-	-	-	+	
2177. Captives	-	-	-	-	-	-	-	+	-	-	-	-	-	+	727
BIRTH CUSTOMS															
2178. Moleskin, stuffed, for charm (sex, gambling)	+	+	+	+	+	+	+	-	+	-	+	+	-	+	NA
2179. Special house for childbirth	-	-	+	+	-	-	-	-	+	+	+	+	+	+	778
2179a. Dwelling-like	-	-	-	+	-	-	-	-	-	-	-	-	-	-	832
2180. Domed willow house	-	-	-	+	-	-	-	-	+	+	+	+	+	+	NWA
2180a. Regular house	+	+	-	-	+	+	+	+	-	-	-	-	-	-	
2181. Confinement (no. of days): 22	-	+	-	+	+	-	-	-	-	-	-	-	-	-	
2181a. 30 ("month")	-	-	-	-	-	-	-	-	+	+	+	+	+	-	844
2182. Ground warmed	-	-	-	+	-	+	+	+	+	+	-	+	-	-	
2183. Ground covered with grass, bark	+	+	-	+	+	+	+	+	+	+	+	+	+	+	

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Washo NT20
Achomawi N55

NWA 844

ANTHROPOLOGICAL RECORDS

		Te	K1	K2	Kn	To	Yo	Pa	Ma	At	Sa	Tg	Wd	Ki	All
	2184. Hot stones for warming ground	–	–	–	–	–	–	–	•	+	–	–	–	–	+
	2185. Pit warmed	–	–	–	–	–	–	–	•	–	–	+	–	–	+
	2186. Husband gets firewood	–	+	–	+	+	+	+	+	–	+	+	+	+	+
	2187. Delivery: mother kneels	–	–	–	–	–	–	–	+	–	+	+	+	–	–
	2188. Mother lies flat	–	–	–	+	–	+	+	•	–	–	–	–	+	+
	2190. Mother is lifted, held on knees	+	+	–	+	+	+	–	•	+	–	+	•	+	+
	2191. Strap tied around waist	–	–	–	–	–	–	–	•	+	+	+	+	–	–
	2192a. Mother is squeezed	+	+	–	+	+	+	–	–	+	+	+	+	+	+
	2193. Mother drinks hot water	+	+	–	+	+	+	+	+	+	+	+	+	+	+
	2194. Midwife usually is: husband	–	–	–	–	–	–	–	+	–	–	–	–	–	–
	2195. Person with special power	–	–	–	+	–	–	–	•	–	–	–	–	–	–
	2196. Any woman	+	+	–	+	+	+	+	+	+	+	+	+	+	+
	2197. Any female relative	+	+	–	+	+	+	+	+	+	+	+	+	+	+
	2198. Strong man, if extra-difficult delivery	+	+	–	+	–	+	–	–	+	+	+	–	–	+
	2199. Grandmother	+	+	–	+	+	+	+	+	+	+	+	+	+	+
	2199a. Husband bathes if extra-hard delivery	+	+	–	–	–	–	–	•	–	–	–	–	–	–
	2199b. Gives away clothes	–	–	–	–	–	–	–	•	–	–	–	–	–	–
	2200. Midwife in difficult case is: person with special power	–	–	–	+	–	–	+	–	+	–	+	–	–	+
	2202. Man to squeeze or shake	+	+	–	+	+	+	+	–	+	+	+	–	–	+
	2203. Afterbirth (noa'pō): buried	+	+	–	+	+	+	+	+	+	+	–	+	•	•
	2204. Wrapped in bark	+	+	–	+	–	+	+	+	+	+	–	+	+	+
	2205. Thrown in brush	–	–	–	–	–	–	–	•	–	–	•	–	+	–
	2207. Mother bathed after birth for 5 days	–	+	–	+	–	+	–	–	–	–	–	–	+	+
	2208. Treatment of mother	+	+	–	+	+	+	+	+	+	+	+	+	+	+
	2209. Has nurse or attendant	+	+	–	+	+	+	+	+	+	+	+	+	+	+
	2210. Drinks warm water	+	+	–	+	+	+	+	+	+	+	+	+	+	+
	2211. Meat and grease taboo	+	+	–	+	+	+	+	+	+	+	+	+	+	+
	2212. Salt taboo	+	+	–	–	–	–	–	+	–	–	–	–	–	–
	2213. Work taboo	+	+	–	+	+	+	+	+	+	+	+	+	+	+
NWA	2214. Uses scratching stick	–	–	–	–	–	–	–	+	+	+	+	+	+	+
302	2215. Mother, at end of confinement: bathes	+	+	–	+	+	+	+	+	+	+	+	+	+	+
	2216. Paints self	+	+	–	+	+	+	+	+	+	+	+	+	+	+
	2217. Gives away old clothes	–	–	–	–	–	–	–	•	–	–	–	–	–	–
	2219. Throws away old clothes	+	+	–	+	+	+	+	+	+	+	+	+	+	+
	2221. Treatment of infant: bathed when born	+	+	–	+	–	+	–	+	+	–	+	+	+	•
	2222. Steamed when born	–	–	–	–	–	–	–	–	–	–	–	–	–	–
	2224. Bathed every morning	–	–	–	–	+	–	–	–	–	–	–	–	–	–
	2224a. Bathed about every 5 days	+	+	–	+	+	+	+	•	+	+	+	+	+	+
NWA	2225. Umbilical cord: cut with stone knife	–	–	–	+	+	+	+	•	+	+	+	+	+	+
	2226. Cut with sharp cane	+	–	–	–	–	–	–	•	–	–	–	–	–	–
	2227. Tied with string	+	+	–	+	+	+	+	•	+	+	+	+	+	+
846	2228. Tied with (antelope) sinew	–	+	–	–	–	+	–	•	–	+	–	+	+	–
	2229. Umbilical cord: removed when drops off	+	+	–	+	+	+	+	+	+	+	+	+	+	+
	2229a. Placed in sack with yadupi	+	+	–	+	–	–	–	•	+	–	–	–	–	–
	2230. Placed on cradle	+	+	–	+	+	+	+	•	+	+	+	+	+	+
	2231. Placed in rat hole, if boy	–	+	–	+	+	+	+	•	–	+	+	+	+	–
N	2232. Placed in antelope wallow	–	–	–	–	–	–	–	•	–	–	–	–	+	–
W	2232a. Placed under a bunch of grass, if girl	–	–	–	–	+	–	–	•	–	–	–	–	–	–
A	2233. Placed in red-ant nest	+	+	–	+	–	–	–	•	+	–	–	–	–	–
	2238. Buried shady side of sage	–	–	–	–	–	–	–	•	–	–	–	–	–	–
844	2239. Cradle: 1st cradle on day of birth	+	+	+	+	+	+	+	•	+	+	+	+	+	+
846	2239a. New cradle after each bath during confinement	–	+	–	+	+	–	+	•	+	+	+	+	+	–
	2240. 1st permanent cradle at end of confinement	–	+	–	+	+	+	+	•	+	+	+	+	+	+
	2241. 2d when 1st outgrown	+	+	–	+	+	+	+	•	+	+	+	+	+	+
	2242. 3d when 2d outgrown	+	+	–	+	+	+	+	•	+	+	+	+	+	+
	2242a. 4th and 5th	+	+	–	+	+	+	+	•	+	+	+	+	+	+
	2243. Cradle made by: maternal grandmother	+	+	–	+	+	+	+	•	+	+	+	+	+	+
	2244. Paternal grandmother	+	+	–	+	+	+	+	•	+	+	+	+	+	+
	2245. Any woman	+	+	–	+	+	+	+	•	+	+	+	+	+	–

[p. 908]

Washo NT20
Achomawi N35

CULTURE ELEM. DISTRIB.: XIV—STEWART: NORTHERN PAIUTE

		Ta	K1	K2	Ku	Yo	To	Pa	Wa	At	Sa	Tg	Wd	Ki	AK	
2246.	Treatment of father: bathed	+	+	-	+	+	+	+	+	+	+	+	+	+	+	NWA 847
2247.	Hot bath at birth	-	-	-	-	-	+	-	-	-	-	-	-	-	-	846
2248.	Cold bath at birth	+	-	-	+	+	+	+	+	+	+	+	+	+	+	
2249.	Bathed by another man	+	+	-	-	-	+	-	+	-	-	-	-	-	-	
2250.	Runs after bath	-	-	-	+	+	+	+	-	+	+	+	+	+	+	
2250a.	Runs before bath	+	+	-	+	+	-	+	-	-	+	+	+	+	+	
2254.	Father forbidden meat, grease 5 days	+	-	-	-	-	-	-	-	+	-	+	-	+	+	NWA
	2254a. During wife's confinement	-	-	-	+	+	+	+	-	-	-	-	-	-	+	
	2254b. Indefinite period	-	+	-	-	-	-	-	-	-	-	-	-	-	-	[784]
2255.	Salt forbidden 5 days	+	+	-	-	+	-	+	+	-	-	-	-	-	-	
2256.	Smoking forbidden	-	+	-	-	-	-	-	+	+	-	+	-	-	-	
2257.	Gambling forbidden	+	+	-	+	+	+	+	+	-	-	+	-	+	+	
2258.	Sweat bath forbidden	-	-	-	-	-	-	-	-	-	-	-	-	+	-	
2259.	Father must: run daily	-	+	-	-	-	-	-	-	+	+	+	+	+	+	
	2260. For 5 days	-	-	-	-	-	-	-	-	+	-	+	-	+	+	
	2260a. 10	-	+	-	-	-	-	-	-	+	+	+	-	+	+	
	2260b. 90	-	-	-	-	-	-	-	-	-	-	-	+	-	-	
	2262. Run any direction	-	+	-	-	-	-	-	-	+	-	-	-	-	-	
	2262a. Run to water	-	+	-	-	-	-	-	-	+	-	-	-	+	-	
	2263. Run in morning	-	-	-	-	-	-	-	-	+	-	-	-	-	-	
	2267. Bring back firewood from run	+	+	-	+	-	-	-	-	+	+	+	+	+	+	
	2268. Use scratching stick	-	-	-	-	-	-	-	-	-	-	-	-	+	+	
	2269. Bathe on day of birth	+	+	-	-	-	+	+	+	+	+	+	+	+	+	
	2270. Do housework	-	+	-	+	-	+	+	-	+	+	+	-	-	-	
2271.	Father at end of observances gets new clothes	+	+	-	-	-	-	-	+	+	+	+	-	-	+	
	2272. Gives away old clothes	-	-	-	-	-	-	-	+	+	+	+	-	-	+	
	2273. Throws away old clothes	+	+	-	+	-	+	+	-	-	+	+	-	-	-	
	2274. Bathes	+	+	-	+	+	+	+	+	+	+	+	+	+	+	
	2275. Paints self red	-	+	-	+	+	+	-	+	-	+	+	+	+	-	
	2276. Hunts	+	+	-	+	-	+	+	+	+	+	+	-	+	+	
	2277. Gives away first kill	+	+	-	+	+	+	+	+	-	+	+	-	+	+	
2278.	Father's requirements observed: at all births	-	+	-	+	+	+	+	+	+	+	+	+	+	+	
	2279. For 1st child only	-	-	-	-	-	+	-	-	-	-	-	-	-	-	NWA
	2280. For 1st of each sex only	+	-	-	-	-	-	-	-	-	-	-	-	-	-	
2281.	Parents continent: 1-3 months	+	-	-	-	-	-	-	-	+	+	+	+	+	-	[789]
	2281a. 3-6 months	-	-	-	+	-	+	-	-	-	-	-	-	-	-	
	2281b. 6-12 months	-	+	-	-	-	+	-	+	-	-	-	-	-	-	
	Twins															
2282.	Twins feared	-	-	-	-	-	-	-	-	+	+	+	-	-	+	NWA
2283.	Twins regarded as good luck	+	+	-	-	-	-	-	-	+	-	+	-	-	-	
2284.	1 twin killed	-	-	-	-	-	-	-	-	-	+	-	-	-	-	845
2285.	Death of 1 twin brings death of other	+	+	+	+	+	+	+	+	-	+	+	-	-	+	
2286.	Mother's sister adopts 1 twin	-	-	+	-	-	+	-	-	-	+	-	-	-	+	
2286a.	Twins considered illegitimate	+	-	-	-	-	-	-	-	-	+	-	-	-	+	
	Infanticide															NWA
2287.	Deformed infant killed	-	-	-	-	-	-	+	-	-	-	+	-	-	-	847
2288.	Unwanted infant killed	-	-	-	-	-	-	-	-	-	-	+	-	-	-	
2289.	Illegitimate infant killed	-	-	-	-	-	-	-	-	+	+	+	-	-	-	N
2290.	Killing: By sitting on	-	-	-	-	-	-	-	-	-	-	+	-	-	-	[848]
	2291. By putting in badger hole	-	-	-	-	-	-	-	-	-	-	+	-	-	-	
	2292. By leaving outdoors	-	-	-	-	-	-	-	-	-	-	+	-	-	-	
	2292a. Any way	-	-	-	-	-	-	-	-	+	-	+	-	-	-	
2293.	Abortion	-	-	-	-	-	-	+	-	-	-	+	-	-	+	
	2294. By pressure	-	-	-	-	-	-	+	-	-	-	+	-	-	+	
	2295. By lying on rock	-	-	-	-	-	-	-	-	-	-	+	-	-	+	

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Washo NT20
Achomawi N55

NWA 855

ANTHROPOLOGICAL RECORDS

	Te	Ki	Ki2	Ka	To	To	Pa	Ma	At	Sa	Ty	Wa	Ki	Al
Loss of Milk Teeth														
2296a. Milk teeth thrown any direction	-	-	-	-	-	-	-	-	-	-	-	+	+	+
2296. Thrown toward west	+	+	+	+	-	-	+	+	-	-	-	-	-	-
2296a. Toward north	-	-	-	-	+	+	-	-	+	+	+	-	-	-
2297. Thrown over shoulder	-	-	-	-	-	-	-	-	-	-	-	-	-	+
2300. Thrown under green bush	-	-	-	+	-	-	-	-	-	-	-	-	+	-
2300a. Child jumps over bush	-	-	-	+	-	-	-	-	-	-	-	-	+	-
2301. Teeth buried under green bush	+	-	-	-	-	-	-	-	-	-	-	-	-	-
GIRL'S PUBERTY														
2304. First Menstruation (mubadanemani)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2305. Observance for each girl alone	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2306. Confinement	-	-	-	+	-	+	+	+	+	+	+	+	-	+
2307. 5 days	-	-	-	+	-	+	+	+	-	-	-	-	-	-
2307a. 30 days ("month")	-	-	-	-	-	-	-	-	+	+	+	+	-	-
2308. In family house	-	-	-	+	+	+	+	+	-	-	-	-	-	-
2309. In special house	-	-	-	+	-	-	-	-	+	+	+	+	-	+
2310. Behind home	-	-	-	-	-	-	-	-	+	+	+	+	-	+
2313. Girl attended	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2314. By mother	+	+	+	+	-	+	+	+	+	+	+	+	+	+
2315. By any female relative	+	+	-	+	-	-	-	-	+	+	+	+	+	+
2316. By any woman	+	+	-	+	-	-	-	-	+	+	+	+	+	+
2317. Attendant combs girl's hair	+	+	+	-	-	-	+	+	-	+	+	+	+	+
2318. Girl instructed about conduct	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2319. Girl forbidden meat or grease 5 days	+	+	+	+	+	+	+	-	-	-	-	-	-	+
2319a. "Month" or "4 weeks"	-	-	-	-	-	-	-	+	+	+	+	+	+	-
2320. Fish forbidden	+	+	+	+	-	+	+	+	+	+	+	+	+	+
2321. Salt forbidden	+	+	+	-	+	+	+	-	-	-	-	-	-	-
2322. Cold water forbidden	-	-	+	-	-	-	-	-	-	-	-	-	-	-
2323. Talking forbidden	-	+	-	-	-	-	-	-	-	-	+	-	-	-
2324. Laughing forbidden	-	+	-	-	-	-	-	-	-	-	+	-	-	-
2325. Being visited forbidden	-	-	-	+	+	-	-	-	-	-	+	-	-	-
2327. Scratching self with fingers forbidden	+	-	-	+	-	-	-	+	+	-	-	-	+	+
2328. Combing hair forbidden	+	-	-	+	-	-	-	+	-	-	-	-	+	+
2329. Girl must arise early	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2330. Run daily	-	-	-	+	-	+	-	+	+	+	+	+	+	+
2330a. Run once in special ceremony	+	+	-	-	-	-	-	+	+	+	+	+	+	+
2331. Carry firewood	+	+	+	+	+	+	+	-	+	+	+	+	+	+
2332. Work hard	+	+	-	+	+	+	+	-	+	+	+	+	+	+
2334. Wear basket hat outside	-	-	-	-	-	-	-	-	-	-	-	-	-	+
2335. Use scratching stick, 5 days	+	-	-	+	-	-	-	-	-	-	-	-	-	+
2335a. "Month"	-	-	-	-	-	-	-	+	+	+	+	+	+	-
2336. Use drinking tube	-	-	-	-	-	-	-	-	-	-	-	+	+	+
2336a. Use special cup	-	-	-	-	+	+	+	-	+	+	+	+	+	+
2337. Avoid hunters	+	-	-	+	+	+	+	+	+	+	+	+	+	+
2337a. Avoid gamblers	+	-	-	+	+	-	+	+	+	+	+	+	+	+
2338. Avoid sick	+	+	-	+	+	+	+	+	+	+	+	+	+	+
2339. Avoid all people	+	-	-	+	-	-	-	-	-	-	-	-	-	-
2340. Bathe daily	-	-	-	+	-	-	-	-	-	-	-	-	-	-
2341a. Every 5 days	-	-	-	-	-	-	-	-	+	+	+	+	+	-
2342. At end of confinement girl bathes	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2343. Hair cut	-	-	-	-	-	-	-	+	-	-	-	-	-	-
2344. Girl painted red	+	+	+	-	+	+	-	+	+	+	+	+	+	+
2345. Clothes destroyed	-	-	-	-	-	+	-	+	-	-	-	-	-	-
2346. Clothes kept for future menses	-	-	-	-	-	-	-	-	+	+	+	+	-	-
2347. New clothes	-	-	-	+	-	+	-	+	-	+	+	+	-	-
2348. Delousing by mother	+	+	-	+	-	+	+	+	-	-	-	-	+	+
2349. Delousing by attendant	-	-	-	-	-	-	+	+	-	-	-	-	+	+
2350. Girl wears sage leggings	-	-	+	-	-	+	-	-	-	+	+	+	-	-

NWA 881 [302]

NWA 881 784

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Washo NT20
Achomawi NS5

CULTURE ELEM. DISTRIB.: XIV—STEWART: NORTHERN PAIUTE

	Ts	Kl	K2	Kn	To	To	Pa	Wa	At	Sa	Tg	Wd	Kr	AK	NWA
2351. Scratching stick of wood	+	-	-	+	-	-	-	+	+	-	+	+	+	+	881
2352. Single	+	-	-	+	-	-	-	+	+	-	+	+	+	+	
MENSTRUATION (numadrarai)															NWA
2354. Seclusion	-	-	-	+	-	-	-	-	+	+	+	+	-	-	841
2355. 5 days	-	-	-	+	-	-	-	-	+	+	+	+	-	-	
2356. Until flow stops	-	-	-	+	-	-	-	-	-	-	-	+	-	-	
2357. Special house	-	-	-	+	-	-	-	-	+	+	+	+	-	-	
2358. Attendant: grandmother	-	-	-	+	-	-	-	-	-	-	-	-	-	-	
2360. Woman forbidden meat 5 days	+	+	+	+	+	+	+	-	+	+	+	+	+	+	
2360a. 4 days	-	-	-	-	-	-	-	+	-	-	-	-	-	-	
2361. Fish forbidden	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
2362. Fat forbidden	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
2363. Salt forbidden	+	+	+	-	-	+	+	-	-	-	-	-	-	-	
2365. Cooking forbidden	-	-	-	+	-	-	-	-	+	+	+	+	-	-	
2366. Intercourse forbidden	+	+	-	+	-	+	+	-	+	+	+	+	+	+	
2367. Scratching self forbidden	-	-	-	+	-	-	-	+	-	-	+	+	+	+	
2368. Woman must: use scratching stick 5 days	-	-	-	+	-	-	-	-	-	-	+	+	+	+	
2369. Bathe	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
2370. Avoid sick	+	+	-	+	+	+	+	+	+	+	+	+	+	+	
2371. Avoid dances	+	-	-	+	+	+	-	-	+	+	+	+	+	-	
2372. Avoid hunters	+	-	-	+	+	-	+	+	+	+	+	+	+	-	
2372a. Avoid gamblers	+	-	-	+	+	-	+	+	+	-	+	+	+	+	
2373. Husband forbidden to hunt	-	-	-	-	-	+	+	+	-	-	-	+	+	-	
2374. Fishing forbidden	-	-	-	-	-	+	+	+	-	-	-	+	+	-	
2375. Gambling forbidden	+	-	-	+	+	-	+	+	-	-	-	-	+	-	
2376. Sweat bath forbidden	+	-	-	-	-	-	+	-	-	-	-	-	+	+	
2377. Husband must build new fire in home	-	-	-	+	-	-	-	-	+	+	+	+	-	-	
2378. Husband must hunt	-	-	-	+	-	-	-	-	-	-	-	-	-	-	
BOY'S PUBERTY (See also 369-374.)															NWA
2379. Confinement 5 days	-	-	-	-	-	-	-	-	-	-	-	-	-	+	881
2380. Head scratcher used	-	-	-	-	-	-	-	-	-	-	-	-	-	+	
2381. Lecture by father	+	+	+	+	+	+	+	+	+	+	+	+	+	-	
2382. At boy's 1st kill: covered with the viscera	-	-	-	-	-	-	-	-	-	-	-	-	+	-	
2383. Father talks for hunting luck	-	-	-	-	-	-	-	-	-	+	+	-	+	-	
2384. Mother washes boy	-	-	-	-	-	-	+	+	-	+	-	-	-	-	
2384a. Father washes boy	-	-	-	-	-	-	-	-	-	-	+	+	-	-	
2385. Boy's kill taboo to him	+	+	+	+	+	+	+	+	+	-	+	-	+	+	
2386. Boy's kill taboo to parents	+	+	+	+	+	+	+	+	+	-	+	-	+	+	
DEATH CUSTOMS															NWA
2389. Corpse removed from house at death	-	+	+	+	+	+	-	-	-	-	-	-	-	+	764
2390. Removed from house next day	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
2391. Corpse prepared: painted	-	+	-	+	-	-	-	-	+	+	+	+	-	-	
2392. Face washed	+	+	+	+	-	-	-	-	-	+	+	+	-	-	
2393. Wrapped in blanket	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
2393a. Wrapped in own horse's skin	+	+	+	+	+	+	+	-	-	-	-	-	+	+	
2394. Adorned	+	-	-	-	-	+	+	-	+	+	+	+	+	+	
2395. Tracks of dead covered	-	-	-	-	-	-	-	-	+	+	+	+	-	-	NWA
2395a. Belief: rain soon after a death to cover tracks	.	.	.	.	.	.	.	.	+	+	+	+	-	+	
2396. "Undertaker" a relative	+	+	+	+	+	+	+	+	+	+	+	+	+	+	[767]
2397. Any man	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
2398. Purified by sweating	-	-	-	-	-	-	-	-	-	+	-	-	-	+	

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NWA 764

ANTHROPOLOGICAL RECORDS

		Ts	Kl	K2	Ku	To	Tó	Pa	Ma	At	Sa	Pg	Wd	Ki	Al
	2399. Purified by washing	+	–	–	–	–	–	–	–	–	+	–	+	–	–
	2401. Burial	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	2402. Body extended	+	+	+	+	+	+	+	+	+	+	+	+	+	–
	2404. Head in any direction	+	+	+	+	+	+	–	+	+	+	+	+	+	+
	2404a. West	–	–	–	–	+	–	+	–	–	+	+	+	–	–
	2406. In rocks	+	+	+	+	+	+	+	–	+	+	+	+	+	–
	2407. Rock covering	+	+	+	+	+	+	+	+	+	+	+	+	+	–
	2408. In earth	+	+	+	+	+	+	+	+	–	+	–	–	–	–
	2410. In mountain	+	+	+	–	–	–	–	–	–	+	+	+	+	–
	2412. Cremation	–	+	+	+	–	+	+	–	–	+	–	+	–	+
	2413. All deceased	–	–	–	–	–	–	–	–	–	–	–	–	–	+
	2416. Witches	–	+	+	•	–	+	+	–	–	+	–	+	–	+
[N 766]	2417. Cremation in house	–	–	–	–	–	–	–	•	–	–	–	–	–	–
	2418. In pyre	–	–	+	+	–	+	+	–	–	+	–	+	–	+
	2419. On pyre	–	–	+	+	–	+	+	–	+	–	+	–	+	+
	2420. Bones buried afterward	–	–	–	–	–	–	–	–	–	–	–	–	–	+
	2421. Funeral speech by old man	–	•	–	+	–	+	+	+	+	+	–	+	–	–
NWA	2422. Relatives cry	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	2423. Gifts to deceased	+	+	–	+	+	+	+	+	+	+	+	+	+	+
768	2425. Destruction of property	+	+	+	+	+	+	+	•	+	+	+	+	+	+
NWA	2425a. House torn down, moved	+	–	+	–	–	–	–	+	–	–	–	–	–	–
	2426. House burned	+	+	–	+	+	+	+	+	+	+	+	+	+	+
	2427. Other property burned	+	+	+	+	+	+	+	–	+	+	+	+	+	+
	2428. Other property buried	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	2429. Some taken by relatives	+	+	–	+	–	–	+	–	+	+	–	+	+	+
[766]	2431. Deceased children and adults treated alike	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	Mourning														
NWA	2432. Female relatives crop hair	+	+	–	+	+	+	+	+	+	+	+	+	+	+
	2433. Burn hair clippings	–	–	–	•	–	–	–	–	–	–	+	–	–	–
	2433a. Bury hair clippings anywhere	+	–	–	–	–	–	–	+	–	–	+	–	–	–
765	2434. Throw away hair clippings	–	+	–	–	+	+	–	–	+	–	+	–	+	+
	2437. Gash legs	–	–	–	–	–	–	–	–	–	+	–	+	–	–
	2438a. Smear faces	–	+	+	+	+	+	–	–	–	–	–	–	–	+
	2439. Abstain from washing	–	+	+	+	+	+	+	+	–	–	–	–	–	+
	2440. Months before remarriage: any number	–	–	–	–	–	–	–	–	–	–	+	+	–	–
	2440a. 12 or more	+	+	+	–	+	+	+	+	+	–	–	+	–	+
	2441. Male relatives crop hair	+	+	–	+	+	+	+	+	+	+	+	+	+	+
	2442. Burn hair clippings	+	–	–	–	–	–	–	–	–	–	–	–	–	–
	2443. Throw away hair clippings	–	+	–	–	+	+	+	–	+	+	+	–	+	+
	2444. Abstain from gambling (months): up to 3	–	+	+	–	+	+	+	–	–	–	+	+	–	–
	2444a. 3-12	–	–	–	–	+	–	–	+	–	–	–	–	–	+
	2446. Abstain from washing	–	–	–	–	+	+	+	+	–	–	–	–	–	+
N	2447. Months before remarriage: any number	–	–	–	+	–	–	–	–	–	–	+	–	–	–
WA	2447a. 12	–	+	–	–	+	+	+	+	+	+	–	–	+	+
	2447b. 24	+	–	–	–	–	–	–	–	–	–	–	–	–	–
764	2448. Mourning terminated by mourner washing	–	–	–	+	–	–	+	+	–	–	–	–	–	+
	2450. Taboo on name of dead	+	–	–	–	+	–	–	+	–	+	+	–	–	+
	2451. Permanent	+	–	–	–	–	–	–	+	+	–	–	+	–	+
	2452. Only in presence of kin	–	–	–	–	–	+	–	–	–	–	–	–	–	–
	2453. Annual Mourning Ceremony	–	–	–	–	–	–	–	•	–	–	–	–	–	–
	RELIGION														
	Shamanism (poha'g'amé)														
N	2469. Male shaman (mana pohari)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
WA 756	2470. Female shaman (moroni pohari)	+	+	+	+	+	+	+	+	+	+	+	+	+	+

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CULTURE ELEM. DISTRIB.: XIV—STEWART: NORTHERN PAIUTE

	Ts	K1	K2	Ks	To	Ts	Pa	Wa	At	Sa	Ty	Wd	Ki	AS
2471. Shamanistic powers received: in childhood	+	+	+	+	+	–	+	+	+	+	+	+	+	+
2472. Any time	+	+	+	+	+	–	+	+	+	+	+	+	+	+
2473. Power inherited from father	–	–	–	–	–	–	+	–	–	–	–	–	–	+
2474. From mother	–	–	–	–	–	–	–	–	–	–	–	–	–	+
2475. Before relative's death	–	–	–	–	–	–	+	–	–	–	–	–	–	+
2476. After relative's death	–	–	–	–	–	–	–	–	–	–	–	–	–	+
2477. Source of power is natural dreams (unsought)	–	–	+	+	+	+	+	+	+	+	+	+	+	+
2478. Sought in mountains	–	–	–	–	–	–	–	–	–	–	–	–	–	–
2481. Shaman interprets vision	–	–	–	–	–	–	–	–	–	–	–	–	–	–
2482. Shaman supervises sick youth	–	–	+	+	+	+	+	+	+	+	+	+	+	+
2482a. Youth does not disclose dreams	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2483. Power may be refused	–	+	–	+	+	–	–	–	+	+	+	+	+	+
2484. One doctor has several powers	–	+	+	+	+	–	+	–	+	+	+	+	+	+
2485. Vision gives: songs	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2486. Dances	–	–	–	–	–	–	–	–	+	+	+	+	+	+
2487. Paraphernalia	–	+	+	+	+	+	+	+	+	+	+	+	+	+
2488. Paint	+	+	+	+	+	+	+	–	+	+	+	+	+	–
2489. Methods	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2490. Doctor's assistant	+	+	+	+	+	+	+	–	+	+	+	+	+	+
2491. Equipment of various doctors: stick	+	+	+	+	+	+	+	–	+	+	+	+	+	+
2492. Feathers	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2493. Eagle down	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2494. Fire	–	–	–	–	–	–	+	+	+	+	+	–	–	–
2495. Clay	–	–	–	–	–	–	–	–	–	–	–	–	–	–
2496. Leaclas rattle	+	+	+	+	+	+	+	–	+	+	+	+	+	+
2496a. Rawhide rattle	+	+	+	–	+	+	+	–	–	+	–	+	–	–
2497. Cocoon rattle	–	–	–	–	–	–	–	+	–	–	–	–	–	–
2498. Flute	–	–	–	–	–	–	–	–	+	+	+	+	+	+
2499. Loss of equipment dangerous to doctor	+	+	+	+	+	–	+	+	+	+	+	+	+	+
2500. Curing Performances	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2501. Performance in outdoor brush enclosure	–	–	–	+	–	+	–	–	–	+	+	+	+	+
2502. In house	+	+	+	–	+	+	+	+	+	–	–	+	+	–
2503. Doctor sings	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2504. Audience joins song	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2505. Doctor smokes	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2506. Assistant lights his pipe	+	+	+	+	+	+	+	–	+	+	+	+	+	+
2507. Pipe passed to right	+	+	+	+	+	+	+	–	+	–	–	+	+	+
2507a. Left (clockwise)	+	–	–	–	–	–	–	–	–	+	+	–	–	–
2508. Doctor talks	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2509. Assistant interprets	+	+	+	+	+	+	+	–	+	+	+	+	+	+
2510. Doctor dances	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2511. Doctor walks	+	+	+	+	+	+	+	–	–	+	+	+	+	+
2512. Doctor sucks out of patient:	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2513. Blood	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2514. Snake	–	–	–	+	–	–	–	+	–	–	–	–	+	–
2515. Flint	–	+	–	+	+	+	–	+	–	+	+	+	+	–
2516. Stick	–	+	–	+	+	+	–	+	–	+	+	+	+	+
2517. Worm	+	+	–	+	+	+	+	+	–	+	+	+	+	–
2518. Other or various objects	+	–	+	+	+	+	–	+	+	+	+	+	+	–
2519. Doctor sucks through: mouth only	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2519a. Bone	–	–	–	–	–	–	–	–	–	+	+	–	–	–
2520. Stick	–	–	–	–	+	–	–	–	–	+	+	–	–	–
2522. Feather	–	–	–	–	–	–	–	–	–	+	+	–	–	–
2523. Doctor goes into trance	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2524. Doctor vomits disease object	+	–	–	–	+	+	+	+	+	+	+	+	+	+
2525. Doctor spits out disease object	–	+	+	+	+	–	–	–	+	+	+	+	+	+
2526. Doctor exhibits disease object	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2526a. Rubs object on hand	–	+	+	+	+	+	+	+	+	+	+	+	+	+
2527. Doctor blows away disease	+	+	–	+	+	–	+	+	–	+	+	+	+	+
2528. Doctor brushes away disease	+	+	+	+	+	+	+	+	+	+	+	+	+	+

NWA 756
NWA 787
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NWA 755

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ANTHROPOLOGICAL RECORDS

	Th	K1	K2	Kh	To	Ts	Pa	Ma	At	Sa	Ig	Wa	K1	Ar
NWA 755 2529. Doctor sprinkles water on patient	+	+	–	+	+	–	+	–	+	+	+	+	+	+
2530. Blows water from mouth	+	–	–	+	+	–	+	–	–	+	+	+	+	–
2531. Doctor presses ashes on patient	+	–	–	–	–	–	–	–	–	+	+	–	–	–
2532. Doctor lays hands on patient	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2533. Doctor touches patient with stick	–	–	–	+	+	+	+	–	+	+	+	+	–	–
2533a. Doctor paints patient	+	+	+	+	+	+	–	+	+	+	+	+	+	–
2534. Doctor touches patient with fire drill	–	–	–	–	–	–	–	–	–	–	–	–	–	–
2534a. With eagle feathers	+	+	+	+	+	+	+	–	+	+	+	+	+	+
2535. Doctor handles fire	+	+	–	+	+	–	–	–	+	+	+	–	+	–
2536. Places hands in fire	+	+	–	+	+	–	–	–	+	+	+	–	+	–
2537. Picks up fire	+	+	–	+	+	–	–	–	+	+	+	–	+	–
2538. Stands in fire	+	+	–	+	+	–	–	–	+	+	+	–	+	–
2539. Puts coals in mouth	+	+	–	+	+	–	–	–	+	+	+	–	+	–
2540. Sleight-of-hand	–	–	–	–	–	–	–	–	–	–	–	–	–	–
2541. Doctor recovers lost soul	+	+	+	+	+	+	+	+	+	+	+	+	+	–
2542. Doctor's soul leaves body	+	+	+	+	+	+	+	+	+	+	+	+	+	–
2544. Doctor exhibits and restores soul	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Special Powers of Shamans														
2545. Rattlesnake-bite-curing power	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2546. Power from dream of rattlesnake	+	+	+	+	+	–	+	–	+	+	+	+	–	–
2547. Dream of buzzard	+	–	–	–	–	–	–	–	–	–	–	–	–	+
2548. Power to handle snakes	+	+	–	+	+	+	–	–	+	+	+	+	+	+
2549. Curing by sucking	+	+	+	+	+	+	+	–	+	+	+	+	–	+
2549a. By tying with horsehair	–	+	+	+	+	–	–	–	+	+	+	–	–	–
2550. By sucking out snake	–	–	–	–	–	–	–	–	–	–	–	–	–	–
2551. Wound-curing power	+	+	+	+	+	+	+	–	+	+	+	+	+	+
NWA 756 789 2552. Power from dream of closing hole	+	–	–	–	–	–	–	–	–	–	–	–	–	–
2553. Weather-control power, special dream	+	+	+	+	+	+	+	–	+	+	+	+	+	+
2553a. Jack Wilson only weather-control shaman	–	–	+	+	+	+	–	–	+	–	–	+	–	–
2554. Power to make rain	+	+	+	+	+	+	+	–	–	–	–	+	+	+
2555. Make rain stop	+	+	+	+	+	+	+	–	–	–	–	+	–	+
2556. Make wind to remove snow	+	+	+	+	+	+	+	–	+	+	+	+	+	+
2557. Childbirth shaman: male	–	–	–	+	–	–	+	–	+	–	+	–	–	+
2557a. Female	–	+	–	–	–	–	–	–	+	–	–	–	–	+
2558. Bear shaman: impersonates bear	–	–	–	–	–	–	–	–	–	–	+	–	–	–
2559. Transforms self into bear	–	–	–	–	–	–	–	–	–	–	+	–	–	–
2560. Power of rapid travel	–	–	–	–	–	–	–	–	–	–	+	–	–	–
2561. Invulnerable	–	–	–	–	–	–	–	–	–	–	+	–	–	–
NWA 754 2562. Poisoners distinct from doctors	–	+	–	+	+	+	+	+	+	+	+	+	+	+
2562a. Poisoners called stukapaharai	–	–	–	+	+	+	+	+	+	–	+	+	+	+
2563. Power from coyote	–	–	–	–	+	+	+	+	+	–	+	+	+	+
2564. Power from various animals	–	–	–	–	–	–	–	–	+	–	–	–	–	+
[NWA 787] 2566. Power to foretell future	–	–	+	–	–	–	–	–	+	–	–	+	–	–
Miscellaneous														
NWA 756 681 755 2567. Shaman may decline case	+	–	–	–	–	–	+	+	+	+	+	+	+	–
2568. Killed for declining	–	–	–	+	–	–	–	–	–	–	–	–	–	+
2569. Unsuccessful shaman returns fee	+	+	+	+	+	+	+	+	+	+	+	+	+	–
2570a. New doctor assists old ones	–	+	+	–	–	–	–	–	–	–	–	–	–	+
2571. New doctor demonstrates power	+	+	+	+	+	–	–	+	+	+	+	+	+	+
2572. By free doctoring	+	–	+	–	–	–	–	–	+	–	+	+	+	+
2572a. By free doctoring 3 times or more	–	–	+	–	–	–	–	–	+	–	+	+	–	+
NWA 776 782 2574. Prayers to personal power (guardian spirit) (ijumaimpum)	+	+	–	+	+	+	+	–	+	+	+	+	+	+
2575. To nature	–	–	–	+	–	–	+	–	+	+	+	+	+	–
2576. To sun	+	+	+	+	–	+	+	–	–	+	+	+	–	–
2577. Offerings to "nature"	–	–	–	–	+	+	+	–	+	–	+	+	+	+
2578. To ghost (tsaavi)	–	+	–	–	+	–	–	–	–	–	–	–	–	–

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Washo , NT20
Achomawi NS5

CULTURE ELEM. DISTRIB.: XIV—STEWART: NORTHERN PAIUTE

	Ts	Kl	K2	Ku	To	Tö	Pa	Wa	At	Sa	Tg	Wd	Ki	AK	
2579. To spirit (suvipö)	-	-	-	-	+	-	-	-	-	-	-	-	-	-	NWA
2580. To night	-	-	-	-	+	-	-	-	-	-	-	-	-	-	776
2581. Offerings of: food	-	-	-	-	+	+	+	+	-	+	+	+	-	+	
2581a. At spring dance	-	-	-	-	+	+	+	+	-	+	+	+	-	-	782
2582. Game	-	-	-	-	-	+	+	+	-	+	+	+	-	-	
2583. Seeds	-	-	-	-	+	+	+	+	-	+	+	+	-	+	
2584. Tobacco	-	-	-	-	-	-	-	+	-	+	+	+	-	+	
2585. Shell beads	-	-	-	-	-	-	-	+	-	-	+	-	-	-	
2586. Offerings: at meals	-	-	-	-	-	-	-	+	-	-	+	-	-	-	
2589. When hunting	-	-	-	-	-	-	-	-	-	-	-	-	-	+	
2590. When 1st seeds gathered	-	-	-	-	+	-	-	+	-	-	-	-	-	-	
Guardian Spirits															
2591. Source: childhood dreams	+	+	+	+	+	+	+	+	+	+	+	+	+	+	NWA
2592. Adult dreams	+	+	+	+	+	+	+	+	+	+	+	+	+	+	787
2593. Various powers received from spirits	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
Nonshamanistic Curing															
2594. Special herb doctors	+	+	+	+	+	+	+	+	+	+	+	+	+	+	NWA
2595. Blood-letting	+	-	-	+	+	+	+	+	+	+	+	+	+	-	757
2596. Sweating	-	-	-	-	-	-	-	-	-	+	+	+	+	+	
Destiny of Soul															
2597. Spirit goes above, to sky	+	+	+	+	+	+	+	+	+	+	+	+	+	-	
2598. Spirit travels south and up	+	+	+	+	+	+	+	+	+	+	-	+	+	-	
2599. Spirit goes along Milky Way (kusipo)	+	+	+	+	+	+	+	-	+	+	+	+	+	-	
Ghosts or Souls (tsaavu or mugua)															
2600. Ghost leaves body: at death	+	+	+	+	+	-	+	+	+	+	-	+	+	-	NW 775
2601. Shortly before death	-	-	-	-	-	+	+	+	+	-	+	-	-	-	
2602. Ghost visible: to anyone	-	-	-	-	+	+	-	-	+	-	-	-	-	-	763
2602a. To doctor only	+	+	+	+	-	-	+	+	-	+	+	+	+	-	
2603. Ghost audible	-	-	-	-	+	+	-	+	+	-	-	-	-	-	
2604. Ghost feared	-	+	+	+	+	+	-	+	+	+	+	+	+	-	
2605. Ghost in whirlwind (pitcumava)	+	+	+	+	+	+	+	+	+	+	+	+	+	-	
2606. Dreaming of dead is ill omen	+	+	-	+	+	+	+	+	+	+	+	+	+	+	NWA
2607. Cold bath to nullify	+	+	-	-	+	+	+	+	+	+	+	+	+	-	
2608. Prayer to nullify	+	+	-	+	-	+	+	+	+	+	+	+	+	-	
2609. Smoke blown to nullify	-	+	-	-	-	-	-	-	+	-	+	+	+	-	
2609a. Speculorite (yadüpi) sprinkled to nullify	-	+	+	+	+	+	+	-	+	+	-	-	+	-	787
"Nuipö" (possibly Jimsonweed)															
2613. Properties and name known	-	+	+	+	+	+	+	-	+	+	-	-	-	-	N 276
DANCES															
2614. Circle Dance (nugava)	+	+	+	+	+	+	+	+	+	+	+	+	+	+	NWA 535
2615. Brush corral	+	+	+	+	+	+	+	+	-	-	-	-	-	-	
2616. Performances: at fall rabbit hunt	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
2617. At fall piñon-nut harvest	+	+	+	+	+	+	+	+	-	+	-	-	-	+	
2618. In spring	+	+	+	+	+	+	+	+	-	+	+	+	+	+	
2619. In summer	+	+	+	+	+	+	+	+	-	+	+	+	+	+	
2620. Purpose: mainly pleasure	-	+	+	+	+	+	+	+	+	+	+	+	+	+	NW
2621. To make seeds grow	+	+	-	+	+	+	+	+	+	+	+	+	+	-	[789]

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	Yo	Kl	K2	Ka	To	Yo	Pa	Wa	At	Sa	Tg	Wd	Kl	AH
2622. To make pinon nuts grow	+	+	-	+	+	+	+	+	-	+	-	-	-	-
2623. To produce rain	+	+	+	+	+	+	+	+	+	+	+	+	-	-
2624. To bring dead	+	+	-	-	+	-	-	-	+	+	+	+	+	-
2626. Center post to dance around	+	-	+	+	+	-	-	-	+	+	-	-	+	-
2627. Dry cottonwood	-	-	+	+	+	-	-	-	+	+	-	-	-	-
2628. Pinon	-	-	+	+	+	-	-	-	+	+	-	-	-	-
2629. Juniper	+	-	+	+	+	-	-	-	+	+	-	-	+	-
2629a. Any wood	-	-	+	+	+	-	-	-	+	+	-	-	+	-
2630. Music: all dancers sing	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2635. Dancing: women choose partners	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2636. Men choose partners	-	+	+	-	-	-	-	-	-	-	-	-	-	-
2637. Dancing in one circle	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2639. Men and women alternate in same circle	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2640. Shuffle step	+	+	+	+	+	+	+	+	+	+	+	+	+	-
2641. Hopping step	-	-	-	-	-	-	-	-	-	-	-	-	-	+
2642. Clockwise direction	+	+	+	+	+	+	+	+	+	+	+	-	+	+
2643. Counterclockwise direction	-	-	-	-	-	-	-	-	-	-	-	+	-	-
2644. Dance leader: special chief	+	+	+	+	+	+	+	-	+	+	+	+	+	+
2645. Head chief	-	-	-	-	-	-	-	+	-	-	-	-	-	-
2646. Messengers carry invitations	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2647. Occasion for courting	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2649. Clowns	+	+	-	-	+	-	-	-	-	-	-	-	-	-
2650. Duration (days): 4	-	-	-	-	-	-	-	+	-	-	-	-	-	+
2650a. 5	+	+	+	+	+	+	+	-	-	+	+	+	+	+
2650b. 6	-	-	-	-	-	-	-	-	+	-	-	-	-	-
2651. Camp circle	+	+	+	+	+	+	+	+	+	+	+	+	+	+
2652. Bear or "Back-and-forth" Dance	-	-	-	*	-	-	-	-	+	+	-	-	-	*
2653. Dance affirmed to be pre-white	-	-	-	-	-	-	-	-	+	-	-	-	-	-
2653a. Introduction: about 1900	-	-	-	+	-	-	-	-	+	-	-	-	-	-
2654. Corral of brush	-	-	-	+	-	-	-	-	+	-	-	-	-	-
2655. Musical rasp	-	-	-	+	-	-	-	-	+	+	-	-	-	-
2656. Resonator: washtub	-	-	-	+	-	-	-	-	+	+	-	-	-	-
2657. Board	-	-	-	+	-	-	-	-	+	+	-	-	-	-
2659. Musicians: 5 or 6	-	-	-	+	-	-	-	-	+	+	-	-	-	-
2660. Dancing: women choose partners by touching with stick	-	-	-	*	-	-	-	-	+	+	-	-	-	-
2661. Men pay partners	-	-	-	-	-	-	-	-	-	+	-	-	-	-
2662. Dancing in lines	-	-	-	+	-	-	-	-	+	+	-	-	-	-
2663. Dancing in couples	-	-	-	+	-	-	-	-	+	+	-	-	-	-
2665. Chief urges dancers with stick	-	-	-	+	-	-	-	-	+	+	-	-	-	-
2667. Dance stopped at a fall	-	-	-	+	-	-	-	-	+	+	-	-	-	-
2668. Fallen person rubbed with rasp	-	-	-	+	-	-	-	-	+	+	-	-	-	-
2669. Fallen person covered with blanket	-	-	-	-	-	-	-	-	*	-	-	-	-	-
2670. Dance held same time as circle dance	-	-	-	+	-	-	-	-	-	-	-	-	-	-
2672. Same chief as circle dance	-	-	-	-	-	-	-	-	+	+	-	-	-	-
2673. Duration indefinite, usually 2 days	-	-	-	+	-	-	-	-	+	+	-	-	-	-
2674. "South" or Exhibition Dance	+	*	+	+	+	+	+	-	-	+	-	-	-	-
2675. Pre-Caucasian	+	-	+	+	-	+	+	-	-	-	-	-	-	-
2676. Introduction: about 1900	-	-	-	-	+	-	-	-	-	+	-	-	-	-
2677. Dancers' paraphernalia: eagle-down headring	+	-	+	*	+	+	+	-	-	+	-	-	-	-
2678. Feather crown	+	-	+	+	+	+	+	-	-	+	-	-	-	-
2679. Separate feathers on head	+	-	+	+	+	+	+	-	-	+	-	-	-	-
2680. Yellowhammer band on head	-	-	-	+	+	+	+	-	-	-	-	-	-	-
2681. Yellowhammer band on chest	-	-	-	+	+	+	+	-	-	-	-	-	-	-
2682. Feather necklace	+	-	-	+	+	+	+	-	-	+	-	-	-	-
2683. Eagle-down-rope skirt	+	-	+	+	+	+	+	-	-	+	-	-	-	-
2684. Breechclout	-	-	-	+	+	+	+	-	-	+	-	-	-	-
2686. Wildcat fur hung on belt	+	-	-	-	-	-	-	-	-	-	-	-	-	-

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4: Stewart E-5 (1936) 1941

NR13 Northern Paiute NR13
Washo NTRD
Achomawi NSB

CULTURE ELEM. DISTRIB.: XIV—STEWART: NORTHERN PAIUTE

		Ts	K1	K2	Ku	To	Te	Pa	Wa	At	Sa	Tg	Wd	K1	AK
2686.	Fox fur hung behind on belt	+	-	-	-	-	-	-	-	-	-	-	-	-	-
2687.	Barefoot	+	-	+	+	+	+	+	-	-	-	-	-	-	-
2688.	Feathers carried in hand	+	-	-	+	-	-	-	-	-	+	-	-	-	-
2689.	Bow and arrow carried	-	-	-	+	-	-	-	-	-	-	-	-	-	-
2690.	Weak bow and arrow carried	-	-	-	+	-	-	-	-	-	-	-	-	-	-
2691.	Dancers paint: face	+	-	+	+	+	+	+	-	-	+	-	-	-	-
2692.	Body	+	-	+	+	+	+	+	-	-	+	-	-	-	-
2693.	Musicians: 2	+	-	+	+	+	+	+	-	-	-	-	-	-	-
2693a.	3 or 4	-	-	-	+	+	+	-	-	-	+	-	-	-	-
2693b.	5 or 6	-	-	-	-	-	-	+	-	-	+	-	-	-	-
2694.	Split-stick rattle	+	-	+	+	+	+	+	-	-	+	-	-	-	-
2698.	Wenoclatin necklace	+	-	-	-	-	-	-	-	-	+	-	-	-	-
2699.	Dancing: individuals perform separately	-	-	+	-	-	-	-	-	-	-	-	-	-	-
2701.	Dancers: 2	-	-	-	-	+	-	-	-	-	-	-	-	-	-
2701a.	4 or 6	+	-	+	+	+	+	+	-	-	+	-	-	-	-
2702.	Dancers: men	+	-	+	+	+	+	+	-	-	+	-	-	-	-
2703.	Women	+	-	+	+	+	+	+	-	-	+	-	-	-	-
2704.	Visitors	+	-	+	+	+	+	+	-	-	+	-	-	-	-
2705.	Dancers paid by hosts	+	-	+	+	+	+	+	-	-	+	-	-	-	-
2706.	Coins held in split stick	+	-	+	+	+	+	+	-	-	+	-	-	-	-
2707.	Property spread on blanket	+	-	+	+	-	+	+	-	-	+	-	-	-	-
2708.	Dance performed: at time of circle dance	+	-	-	+	+	+	+	-	-	-	-	-	-	-
2709.	At midnight, 1 night	+	-	-	+	-	-	-	-	-	-	-	-	-	-
2709a.	Several nights	-	-	+	-	-	-	-	-	-	-	-	-	-	-
2710.	In afternoon, 1 day	-	-	-	+	-	-	-	-	-	+	-	-	-	-
2710a.	Several days	-	-	-	-	+	+	+	-	-	-	-	-	-	-
2711.	Crazy Dance (tonongava)	+	-	-	+	+	-	+	-	-	+	-	-	-	-
2711b.	Special singers	+	-	-	+	+	-	+	-	-	+	+	-	-	-
2712.	Musical instruments	+	-	-	+	+	-	+	-	-	+	+	-	-	-
2712a.	2 sticks	+	-	-	+	+	-	+	-	-	+	+	-	-	-
2713.	Dancers in line, men 1 end, women other	-	-	-	+	+	-	+	-	-	+	+	-	-	-
2713a.	Men dressed as women	+	-	-	+	+	-	+	-	-	+	+	-	-	-
2714.	Dancing back and forth, sideways	+	-	-	+	+	-	+	-	-	+	+	-	-	-
2715.	Ghost Dance (nigava)	+	+	+	-	-	+	+	-	-	-	-	-	-	+
2716.	Circle dance	+	+	+	-	-	+	+	-	-	+	-	-	-	+
2717.	Shaman at center post	-	+	-	-	-	-	-	-	-	+	-	-	-	-
2718.	Dead return to post	+	+	-	-	-	-	-	-	-	+	-	-	-	-
2719.	Duration of dance: 1 night	+	-	-	-	-	-	-	-	-	-	-	-	-	-
2719a.	5 nights	-	+	+	-	-	+	+	-	-	+	-	-	-	-
2719b.	Any number	-	-	-	-	-	-	-	-	-	+	-	-	-	-
	MISCELLANEOUS														
	Calendar														
2720.	Descriptive month names	-	-	-	-	-	-	-	-	+	+	+	+	+	+
2721.	12 month names	-	+	-	-	-	-	-	-	+	+	+	+	+	-
2721a.	4 season names	+	+	+	+	+	+	+	+	+	+	+	+	-	-
	Astronomy														
2722.	Milky Way called: ghost road	+	+	+	+	+	+	+	-	+	+	+	+	+	-
2723.	Dust road (kunipa)	+	+	+	+	+	+	+	-	+	+	+	+	+	-
2724.	Smoke from fire	-	-	-	-	-	-	-	+	-	-	-	-	-	-
2725.	Sky path	-	+	-	-	-	-	-	-	-	-	-	-	-	-
2726.	Thunder: pregnant women cover selves	+	+	+	+	+	+	+	+	+	+	+	+	+	-
2726a.	Menstruating women cover selves	-	+	+	+	+	+	+	+	+	+	+	+	+	-
2727.	Position of new moon indicates weather	+	+	-	-	+	+	+	+	+	+	+	+	+	-

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Washo NT20
Achomawi NS5

ANTHROPOLOGICAL RECORDS

		Ts	Kl	K2	Ku	To	To	Pa	Wa	At	Sa	Tg	Wd	Ki	AE
	Whirlwind (pitcunava)														
NWA 821	2728. Whirlwind is spirit or ghost	+	+	+	+	+	+	+	+	+	+	+	+	+	+
776	2729. People hit whirlwind with stick	-	-	-	-	-	-	-	+	-	-	-	-	-	-
789	2730. People throw water on whirlwind	-	+	-	-	-	-	-	-	-	-	-	-	-	-
	2730a. People throw dirt on whirlwind	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	Omens														
NWA 787	2731. Twitching back muscle: someone will die	-	-	-	-	-	+	-	-	+	-	-	+	-	-
	2732. You will carry a deer	-	-	-	-	-	+	+	-	-	-	-	+	+	+
	2732a. You will carry blanket because cold	+	-	-	-	-	-	-	-	+	+	+	+	+	-
	2731a. Twitching eye muscle: bad luck	·	·	·	+	-	+	+	-	+	-	-	-	-	+
	2733. Twitching leg muscle: someone coming	+	-	-	-	-	+	-	-	+	+	+	+	+	+
	2734. Sneezing: someone talking about you	+	-	-	+	+	+	+	+	+	+	+	+	+	+
	2735. Opposite sex talking of you	+	-	-	+	+	+	+	+	+	+	+	+	+	+
	2736. Omens of death: owl call	+	-	-	+	+	+	+	+	+	+	+	+	+	+
	2737. Magpie call	-	-	-	-	-	-	-	+	-	-	-	+	-	-
	2738. Crow call	-	-	-	-	-	-	-	-	-	-	-	+	-	-
	2739. Dove call	-	-	-	-	-	-	-	-	-	-	-	+	-	-
	2740. Meadowlark call	-	-	-	-	-	-	-	-	-	-	-	+	-	-
	2740a. Coyote call	+	+	-	-	+	+	+	+	+	+	+	+	+	+
	Various (See also 2296a-2301)														
NWA 784	2741. Pointing at rainbow: arm atrophies	+	+	+	-	+	+	+	-	-	-	+	+	+	-
	2741a. Finger rots	-	-	-	-	-	-	-	+	+	-	+	+	+	+
	2741b. Hand deforms	·	·	·	+	-	-	-	-	-	-	-	-	-	-
N 753	2742. Toothache caused by: worm	+	+	-	+	+	-	-	-	+	-	-	-	-	-
	2743. Gopher	-	-	-	-	-	-	+	-	-	-	+	-	-	-
	Petroglyphs														
NW 172	2744. Petroglyphs occur in area of band	·	+	+	-	-	+	+	-	-	+	-	+	+	-
	2745. Informants had only heard of them	·	+	+	+	+	+	+	+	+	+	+	+	+	-
	2747. Petroglyphs made by: Coyote	·	+	+	+	+	+	+	+	+	+	-	-	+	-
	2748. "Devil"	·	+	+	-	-	-	-	-	-	-	-	-	-	-
	2750. "Old-time" (non-Paiute) Indians	·	-	-	-	-	-	-	-	-	-	+	+	-	-

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ELEMENTS DENIED BY ALL INFORMANTS

SUBSISTENCE

Hunting

000 Deer.—Driving over cliff; into enclosure with pit; through V into pit; into trap, net, or snare. Shamanism. Antelope.—Shaman wears grass-stuffed hide. Driving over cliff; into trap, net, or snare. Mountain sheep.—Driving into trap, net, or snare. Disguise a head of sheep. Relay or back and forth. Magic. Snares, nets, etc.—Spring-pole trap for waterfowl; in enclosure for sage hen; bird noose over hole. Running noose for deer. Noose in fence gap for deer; for rabbits. Deer net. Bird net, pull-over type; sack type; used mating season; for eagles. Bird driven to net with antelope manure; with deer disguise. Booths and blinds.—Stick-and-mud house. Pit with brush cover. Bird caught from blind with bare hand; with noose on stick. Bird killed by sitting on it. Decoys and disguises.—Live birds. Live animals. Waterfowl.—Animal disguise used; mud hens taken. Miscellaneous.—Smoking out bear. Eagle (and other) catching.—Eagle caught with deadfall; from pit with bait; seized by hand; caught from "house." Mockingbird chief other bird reared.

Fishing

Fish taboo as food. Fish absent. Stream damming. Hook with 2 barbs.

Animals Eaten

Dog (sorobuku). Weasel (pavisi). Bat (biya'-hana). Coyote (idtsa'a). Snakes generally. Rattlesnakes. All lizards. Lizard eggs. Chuckwalla lizard. Horned toad (töpotsö). Tortoise. Frogs.

Birds Eaten or Used

Bald eagle (pasia). Eagle (kwina). Buzzard (wiho).

Insect Food

Crickets taken by driving into trench; into pit; into fire circle. Grasshoppers eviscerated. Angleworms eaten.

Miscellaneous Concepts

Talking before hunt forbidden. Game caught by spirits. Offering of game kill: heart on stick; liver.

Gathering

Acorns.—Cooking in hot sand. Mesquite. Miscellaneous plants.—Yucca. Joshua tree. Cactus

ELEMENTS DENIED BY ALL INFORMANTS

fruit (navu or mütsö) eaten. Mescal (agave). "Cane" or reed sugar dried and ground. Piñon nuts.—Natural-hook pole. Parching in circular coiled basket. Gathering implements.—Digging stick horn shod. Basketry seed beater, plain; horn, wood, or rib edged. Seed knife ("sickle") of stone with wood handle; stone with horn handle.

Agriculture

Wild seeds.—Wild seeds planted. Wild seeds irrigated by elected irrigator; by dams; by ditches. Domesticated plants. Seed storage.—In pot.

Food Preparation

Brush burned for salt. Meat smoked; in house. Fish dried on coals; frozen. Tongs for hot rocks. Boiling in pot. Parching in pot.

HOUSES

Dwellings

Domed wickiup.—Ground plan portion of circle. House pit. Covering entirely earth. Center post. Tripod-foundation house.—Pit. Cone-shaped house, circular ground plan.—Covering of buckskin; of earth, partly; of stone slabs. Doorway: any side; excavated vestibule. Fireplace indoors near door. Gabled house.—For summer use. Pit. Doorway: end; vestibule or tunnel.

Sweat House

Conical-type sweat house. Gabled-type sweat house.—Pit. Door: tunnel; of twined bark; of twined grass. Sweat-house operation and use.—Heating by: fire inside. Rocks for heating in pile; covered with brush or grass. Uses: for daily bathing; for clubhouse; for gambling house; for dormitory; for meeting house. Ownership by community.

Miscellaneous Houses

Cave dwelling, permanent.

Ceremonial Enclosure

Fire in center.

FIRE MAKING

Compound drill with foreshaft in socket; foreshaft in split. Cottonwood-punk tinder. Striking for fire, 2 pieces of obsidian; flint and iron ore. Carrying coals in sheep horn.

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MISCELLANEOUS IMPLEMENTS

Mortar and pestle.—Large, portable, stone mortar sunk in ground. Small stone mortar for grinding food. Pestle of wood. Used for mesquite. Metate and muller.—Metate cleaned with brush of sage fiber; of Joshua fiber; of hair. Muller used with rotary motion. Mush stirrer.—Single straight stick. Spoons, dippers, etc.—Dipper of: wood; gourd; turtle shell; deer skull; pottery. Spoon of cottonwood bark. Dishes: of horn; rough wooden slab; steatite bowls; pottery bowls. Wooden scoop for digging. Scrapers.—Pelvis-bone scraper. Awls.—Rabbit-hip-bone awl. Cactus spine; with handle pitch covered. Eyed awl or needle. Various.—Adz. Wedge. Stone ax.

FLINT FLAKING; SKIN DRESSING

Flint roasted in ground. Tanning with marrow; with liver; with wood ashes.

WEAPONS

Bow.—Sinew-back bow with ends recurved. Arrows.—Arrow with foreshaft: 2-pointed for bird; T cross stick for gophers. Arrow straightener.—Horn straightener with 1 perforation. Miscellaneous weapons.—Atlatl. Dagger. Sling with clay balls for slingshot.

BASKETRY

Materials.—Devil's claw. Joshua-tree root. Root for yellow. Applied decoration: feathers (whole); white paint. Basket weaving.—Wicker. Grass-bundle coiling foundation. Bead design partially covering. Basket forms.—Circular, twined seed beater. More rounded, twined winnowing basket. Coiled circular tray. Angular tray for parching. Conical carrying basket with coiled bottom; with wicker bottom. Twined water jug: wicker bottom; flat bottom; painted white; painted yellow; handle of human hair. Caterpillar basket. Bottleneck basket. Handles modern.

WEAVING (other than basketry)

Skin blankets.—Loom: 1 horizontal bar and pegs. Warp through hole. Feather blankets:—Other than mud-hen skins used. Skins woven, twisting on string. Vegetable-fiber blankets.—Materials: willow bark; inner cottonwood bark. Plain (checker) weave. Nets.—Material: milkweed; angawana. Shuttle: string around 2 sticks; string ball, no stick.

POTTERY; BURDENS; CRADLES

Pottery. Coolie yoke. Cradle: oval ladder type; bottom tip buckskin covered; board buckskin covered.

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MUTILATIONS

606 Ear lobe bored: several holes; with cactus needle; of most females. Men's and women's ear ornament: feather on stick. Tattooing with burned piñon shells. Head deformation.

DRESS AND ADORNMENT

Necklaces.—Carved horn pendant, fish shaped. Belts.—Of beads. Paint.—Applied with: fingers; brush. Hair dressing.—Women's hair length to neck. Singeing hair. Depilation of eyebrows. Shaving. Headgear.—Women's basketry hat for carrying only. Men's bark hat. Man's fur cap peaked. Hair net for dancing only. Band around head: horse mane. Wooden hairpin. Robes and capes.—Hand muff of fur. Shirts and dresses.—Men's shirt sleeves wrist length. Skirts.—Small front apron worn under dress. Large back apron. Footgear.—2-piece skin moccasin knee height. 1-piece skin moccasin: seam on inner side of foot; toe puckered; knee height. Snowshoe laced radially.

GAMES

Ball race.—Ball: wooden stick. Carrying ball permitted. Football.—Carrying ball permitted. Shinny.—Goal: willow arch; single post and hole; rock pile; sack. Puck or ball: stuffed-skin ball. Carrying ball permitted. Grappling permitted. Men players. Hoop and pole.—Hoop (ring) of tule. Course: willow piles at one end. Women players. Ring and pin.—"Ring" of: rabbit skull; barrel cactus; cane, 1 hole. Hand game.—Two bones, 8 bones. Counters in neutral pile at start. Four-stick dice.—Two dice marked on end. Dice called "little ones." Counters. Many dice.—Dice of wood: square; oval. Men players. 8-stick dice.—Dice: peach stone; 1 side black. Casting: twirling in air; knocking from knee; knocking from hand; end bounced on rock. Ring and dart. Quoits.—Quoit: rounded rock. Scoring: nearest goal counts. Snow snake. Juggling.—Wild gourds juggled. Betting. Jacks.—Betting. Tops.—Betting. Guessing for clay ball in sand.

TOBACCO AND SMOKING

Pipe.—Tubular bowl: of horn or bone; of wood; of pottery. Cigarette.—Cane filled with tobacco. Chewing. Miscellaneous.—Smoking as offering to ghost. Tobacco.—Mixed with: leaf of buhu; Artemisia bark; suguwiuv; arambi. Made into balls.

MUSICAL INSTRUMENTS

Rattles.—Cocoon: attached to arm; used dancing, sweat-house singing. Sheephorn rattle on stick.

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005 Rabbit's-ear rattle used by women in hand game. Deer's-ear rattle used by women in hand game. Deer's testicle on stick. Gourd. Notched stick: ornamented; on stuffed hide "resonator"; used for amusement. Drum.—Drumstick simple stick. Flute.—Material: willow; bone. End cut diagonally.

MARRIAGE

Bride price as present. Bride service. Fraternal polyandry obligatory. Choice of mates: father's sister's daughter preferred; father's sister's stepdaughter preferred; mother's brother's stepdaughter preferred. Betrothed girl's mother was paid for premarital intercourse with girl.

KINSHIP RELATIONS

Avoidances.—Mother-in-law son-in-law address in plural. Mother-in-law daughter-in-law. Brothers-in-law avoid obscenity. Father-in-law daughter-in-law. Father-in-law son-in-law. Joking relations.—Brothers-in-law play jokes.

BERDACHES OR TRANSVESTITES

Men: is shaman; social restrictions; regarded disapprovingly. Women: social restrictions; regarded disapprovingly.

POLITICAL ORGANIZATION

Political group.—Sovereign body is village. Chiefs.—Special chief for: fishing; hunting generally. Village chief.

BIRTH CUSTOMS

Mole or gopher foot for fertility. Delivery: mother holds to stake; mother is shaken. Midwife in difficult case is man to frighten out baby. Afterbirth is thrown away. Mother, at end of confinement, burns old clothes; leaves old clothes on tree. Infant: stroked with eagle feathers. Umbilical cord: placed in rock cranny; in tree; in deer trail; buried in birth house. Father confined in separate house; in birth house. Father forbidden to drink cold water. Father must run twice daily; east in morning; west in evening; clockwise around camp. Loss of milk teeth.—Call own name as throw teeth over shoulder. Relative flips teeth at child. Teeth

[p.421(A)]

buried under sand grass. Teeth bark wrapped, buried in mountains.

GIRL'S PUBERTY

First menstruation.—Confinement in isolated place. Girl lies on heated ground. Girl forbidden to look at people. Girl must veil self when outside; bathe twice daily. Scratching stick of double wood. Menstruation.—Ground warmed in seclusion. Woman forbidden to drink cold water. Woman must use scratching stick 4 days.

DEATH CUSTOMS

Dying abandoned in house before death. Corpse left in house, burned. "Undertaker" purified with clay. Burial: body flexed; head uphill; in family plots; corpse left in house; burial in caves. Cremation of those dying away from home; bones brought home. Cremation in house. Funeral speech by old man, sacrifice of relatives. Destruction of property, cultivated crops in field destroyed. Mourning.—Female relatives throw hair on grave; gash ear lobes; abstain from meat. Male relatives abstain from meat. Mourning terminated at Annual Mourning Ceremony. Annual Mourning Ceremony.

RELIGION

Shaman.—Source of power sought in cave; sought through jimsonweed. Shaman interprets vision. Doctor's equipment: clay. Curing performances.—Doctor sucks through pipe. Patient's soul represented by stick. Miscellaneous.—Unsuccessful shaman killed for many failures. New doctor demonstrates power at general gathering. Offerings when traveling. "Muipō" (possibly jimsonweed).—Used.

DANCES

Circle dance.—Purpose: mourning ceremony. Music: split-stick rattle; drum; special singers. Dancing: in two concentric circles. Occasion for public mourning. Bear or "back-and-forth" dance.—Gourd rattle. Whip to make dance. Dance held at mourning ceremony. "South" or exhibition dance.—Skin rattle. Bundle of thin boards rapped. Two sticks struck together. Pretension of shooting spectators.

MISCELLANEOUS

Petroglyphs.—Made by Sai-dūka; known Indians.

[p.42 00]

800

ETHNOGRAPHIC NOTES ON THE ELEMENT LIST

(K indicates Kuyui-dökadö band; the asterisk may occur in the list under K1 or K2.)

[p. 422(A)]

SUBSISTENCE

Deer Hunting

N 224 2a. Owens Valley: + (Steward, 252).

5. Paviotso: "Both deer and mt. sheep were driven between very long wings paralleling a game trail, and so into a corral" (Curtis, 15: 71). To: Affirmed by BS, but I suspect he was confusing deer hunting with methods used for antelope.

6. Ki: +; pit constructed along trail (Kelly, 81).

8. Owens Valley: "Nets and pitfalls were denied, but some kind of trap was affirmed for deer and mt. sheep" (Steward, 252). Wa: Running noose for deer present (Smith, notes).

W [224]

9. Owens Valley: Torches used in communal hunt to ignite brush, thus obtaining a large circle of fire with which to drive (Steward, 253). To: - (LP).

N [231] 10. Nearly all informants at first said Paiute had no "dogs," but instead had "Indian dogs with ears straight up." Even these were small and scarce, and, although their use in hunting was affirmed by some, they were certainly not of much importance. Steward, 252, said Owens Valley Paiute used dogs for deer hunting. Ki: - (KH).

12. To: + (BS).

13. To: - (LP). Pa: Hunter must rub self with sagebrush first. Ki: Special fence was built to force deer through gate near which hunter hid (Kelly, 82).

16. Tg: Stone fence was built around pit.

19. Paviotso: Deer head with antlers used as disguise to approach game (Lowie, 197). Owens Valley: Skin and antlers used (Steward, 252). Ts: Deer disguise used only during rutting season. Hunter put on skin and head of buck and pawed ground to attract a buck. As deer charged to attack intruder he was shot with arrow. "It was dangerous." Kl: No deer disguise was used because of fear of buck. A hunter once tried it and was killed. Ki: "Antelope head with ears and horns attached" was occasionally used to hunt deer (Kelly, 81). My informant denied such use.

N 746 25. Owens Valley: + (Steward, 253). AE: There was a formal chief for communal deer hunt who led ceremony of presenting offering of smoke and food to all things at start of hunt. The hunters were together for the ceremony and had fasted all day until after it was completed.

26. Ki: + (Kelly, 81).

N [301] 27. Owens Valley: - (Steward, 253). To: - (LP). Tō: Hunter painted himself with a white paint (poeŋ osai ivi) obtained near Dayton, Nevada, which made him invisible to deer. Pa: There is a spring near W shore of Walker Lake, 3 mi. S of Schurz, where a hunter could sleep if he wanted

N [787]

Washo NT20
Achomawi NS5

N 224 [197] luck for deer. He would dream of place and circumstances of hunt. Usually he learned not to kill the first deer, but to wait until the second, a big buck, came along. The place was called pai dŏpi ("clay rock"). Wa: Hunters painted themW [30] selves at times to help get deer.

Antelope Hunting

N [36] Paviotso: The statement by Lowie, 197, that "the antelope lived in the mountains, not in the valley" is of course a slip of reversal. The herds still extant occupy the valleys. Lowie, 303, also quotes the rather full and apparently authentic account from Hopkins, 1883, 55-57.

27a. K: Lowie, 304, tells of the Kuyui antelope hunt. Only where his elements differ from those here recorded is a note indicated. To: MW did not know of communal antelope hunt, but GW said he had heard of just one such hunt in Smith Valley, home of Tŏvusi. Special antelope hunting was denied for their Owens Valley neighbors by Steward, 253, who treats antelope and mt. sheep together. Antelope, male, watsi', female, or in general, tŏna'.

28. Ts: Corral called kuapŏ.

N [262] 28a. To: - (LP). Ts: A great rope, watsi'dŏgŏp°, about the size of a man's wrist, was made of twisted sagebrush bark. The rope was sometimes a mile long so that it could be placed on top of sagebrush and reach around a hill. Balls N [263 224] of sagebrush hung down between bushes. A: Rope of tules used at times instead of sagebrush-bark rope.

29a. N. Paiute: + (Hopkins, 57): Circles of sagebrush built around mounds of brush. K: A large mound of sagebrush was in the center of the brush circle (Lowie, 304). Ki: Mound of sagebrush in center of circle (Kelly, 84).

30. N. Paiute: + (Hopkins, 55).

31. K: + (Lowie, 304), Ts: Converging lines of humans served as wings to guide antelope into corral. Wd: - (BJ).

32. Owens Valley: - (Steward, 253). To: - N [196] (LP). Tŏ: The regular "captain" decided time of antelope hunt and the night before led ceremony, which included dancing, smoking, and the like.

34. K: + (Lowie, 304).

35. Wd: - (SC).

36. K: + (Lowie, 304).

N [534] 37. K: Hopkins and Lowie mention notched stick which used in Pyramid Lake antelope dance (Lowie, 304). To: Wild-rose stick with thorns left on was used.

38. N. Paiute: Stuffed hide made in conical shape and wrapped with rope, then rubbed with a stick (Hopkins, 56). Ki: + (Kelly, 84).

41. N. Paiute: + (Hopkins, 56).

N [276] 42. N. Paiute: + (Hopkins, 56). Smoking morning and evening; pipe passed to right around circle 5 times.

[P.422 (c)]

N 224 43. N. Paiute: + (Hopkins, 56). Ts: Chief led singing.

44. N. Paiute: + (Hopkins, 56).

N [535 776] W [535] 46. Ts: As shaman (pohar'ŏm) dances he falls down in a trance. Each person throws a piece of sagebrush on him, and because of the great number he is completely covered. Wa: When hunt was not successful the first day, there was a dance.

49. N. Paiute: + (Hopkins, 56).

49a. N. Paiute: Children did not join hunt (Hopkins, 55).

50. N. Paiute: + (Hopkins, 56). Ki: + (Kelly, 85).

52a. K: Hunt lasted 3 days (Lowie, 304). N. Paiute: 5 nights required to charm antelope (Hopkins, 56).

53. N. Paiute: + (Hopkins, 55).

54. N. Paiute: + (Hopkins, 57). Ki: + (Kelly, 83).

55. Paviotso: "A communal antelope hunt with a pound into which the game was driven" (Lowie, 197). Sa: Sawa informants were not certain of antelope hunting methods, but their idea was that the antelope were charmed to allow a corral to be built around them.

56. Wd: - (SC). Ki: Charmed and driven in (Kelly, 86-87). N. Paiute: + (Hopkins, 57). At: Charm of shaman took effect when antelope arrived in the corral, but they had to be driven in.

57. K: + (Lowie, 304): wings of piles of sagebrush were set on fire.

N [756] 60. At: The leader of the antelope would be killed by the shaman pointing his pipe, after which remaining antelopes became helpless. Last such antelope hunt took place 40 years ago. Such powerful shamans no longer exist.

60a. N. Paiute: The antelope "ran round and round inside the circle just as if there were a fence all around it" (Hopkins, 57). Ts: After runner had tired the antelope, he killed smallest one to present to shaman as his special prize. This would be signal for hunters, who were stationed around corral, to start general slaughter. K: + (Lowie, 305).

62. Paviotso: "A strong man might run down an antelope" (Lowie, 197).

73. Paviotso: "They approached the game wearing deer or antelope head with antlers" (Lowie, 197).

74. Ki: + (Kelly, 82).

Mt. Sheep Hunting

N [825] Paiute names for mt. sheep: male, koip^{ö}, female, mutsa'. Koip^{ö} also means mt. sheep in general.

78. Owens Valley: + (Steward, 253).

81. Owens Valley: Enclosures sometimes built in narrow canyons to catch sheep (Steward, 253). Pa: Stone enclosure built on top of Mount Grant, W of Walker Lake. Steward, 253, cites Muir's description of a stone corral and converging lines of rock he saw at the same place.

N 224 85. K2: Hunter would pound rock with moccasins. At: Mt. sheep could only be attracted by pounding in mating season.

86. Steward, 253, mentions a picture in Muir which shows a sheep hunter with headgear suggesting an antelope. Ki: Kelly, 81, said her informants had never seen mt. sheep, but had heard antelope disguise was used to hunt them at times.

N [756 789] 91. To: Affirmed by BS, who said magic was used in all hunting. BS enjoyed telling of great powers of old shamans, and appeared to exaggerate the importance of magic.

Communal Rabbit Hunting

N [825] Jack rabbit called kamō.

92. To: Lowie, 197, describes rabbit hunting nr. Fallon.

93. At, To: Fire used to drive rabbits.

94. Ki: No "rabbit stick" (Kelly, 88).

96. Owens Valley: + (Steward, 264).

97. Ki: + (Kelly, 88): women and girls helped in drive.

98a. At: In old days there was only 1 dance per year.

Snares, Nets, Etc.

100. Owens Valley: Although a snare was found in Hooker Cave, Steward, 255, denied its use in Owens Valley. Kū: In Lovelock Cave, Loud reported what is probably a spring-pole trap (Loud, 115).

101. Ki: Kelly, 89, said snare used only for sage hens.

112. Owens Valley: Steward, 254, said nooses in trails for catching rabbits and wildcats.

N 223 117. At: Nooses in fence gaps used for sage hens in mating season (about March in Atsa territory). The sage hens are said to have a dance at this time and it is on "dance ground" that fences were built.

120. To: A rabbit net was supported on sticks about 8 feet above water or just at tops of tules, usually across an opening in the tules. Just before dawn the ducks were frightened so

W [223] as to be captured as they flew up. Wa: - (Smith, notes). Ki: I was told the birds were scared when they got under net, becoming entangled as they flew up. Kelly, 89, was told a supporting stick was pulled out so that the birds caught their heads in mesh as the net fell.

123. To: - (BS).

126. Ki: One edge staked down (Kelly, 89).

127. To: Net supported over spring on sticks so that it would fall when the birds flew against it. Hunter hid in a pit near by to frighten the

N [825] birds at the right time. At: PS pointed out that sage hens, rabbits, and antelope only go to water at certain times of year—when too little dew, food too dry, days too hot, etc.—so that opportunities for netting over water were limited.

137. Ki: Antelope disguise worn in order to approach "dancing" sage hens at mating season

223 (Kelly, 89). Tg: In early times one disguised man was killed because another hunter mistook him for real antelope. Since then antelope disguise considered dangerous and so little used.

143. Owens Valley: + (Steward, 254, fig. 2, which represents general Paiute "figure 4" type trigger for deadfall trap).

224 150. To: - (LP). At: The only pitfall used was a pit 8 or 10 inches deep dug just at the entrance to ground-hog hole. In the spring when the young rodents first came from their burrow they fell in pit. Being young and weak they could not get out.

Booths and Blinds

223 155. Ki: + (Kelly, 90).

156. Owens Valley: + (Steward, 255): "blinds resembling wickiups or summer houses."

159. To: - (LP).

160. Ki: + (Kelly 89): near "dance" ground.

165. Ki: Sage hens struck with stick as they "danced"; young geese and mud hens caught by hand (Kelly, 89-90). To: Sometimes disguised head and walked with body submerged until a duck's legs could be seized from under the water.

Decoys and Disguises

Decoy called tüa.

178-191. Wd: Checked with SC and BJ.

180. Owens Valley: - (Steward, 255), although Steward cites Simpson's description of their use on Carson (p. 85) and Walker (p. 480) lakes. To: Lowie, 198, fig. 1, shows duck decoy from Fallon. Similar specimen obtained by me is now in U. C. Anthr. Museum. Ki: + from 1 informant, - from others (Kelly, 90). Lovelock Cave: + (Loud, 49, and pls. 33, 34). Tg: Informant had heard about stuffed-duck decoys and thought that old-time Tagö had used them, but he was not sure and had never seen one although he was about 80 years of age. Wa: + (Smith, notes).

181. Ki: Strings were attached to decoy (Kelly, 90).

183. Wa: - (Smith, notes).

183-187, 189. Ki: + (Kelly, 82).

Waterfowl Hunting

192. To: Fledglings and flightless adults of certain species hunted by numerous Indians in [501] tule balsas on Carson Lake (Curtis, 15, 73). Paviotso: Lowie, 197, describes 2 types of communal waterfowl hunting; both methods were similarly described by my informants. When mud hens were too fat to fly they were driven on to the land and caught when they tried to hide. Owens Valley: - (Steward, 255).

194b. Owens Valley: - (Steward, 255). Ts: Rabbit net was stretched near shore to keep birds from running too far. When net was not used fowl were allowed to hide under brush and

223 then were picked up. Even in bands where net present, it was not always used.

197. Ki: + (Kelly, 89): antelope disguise worn while hunting fowl in order to approach game.

200. Ki: + (Kelly, 89): "dancing" sage hens were approached by hunter wearing antelope disguise.

Miscellaneous

224 201. Owens Valley: - (Steward, 255).

203. Wd: - (SC).

204. Wd: - (SC).

209. Owens Valley: + (Steward, 255).

210. To: Entrance to hole was closed with brush so that the jack rabbit could not dash out when smoked. He would try to work through the brush, but would be suffocated.

217. Ts: Hawk wing called tüsoˊöpˑ.

[177] 221. To: Denied by LP, who said flooding out of rodents learned from white people. Wd: (SC).

222. To: - (LP).

Eagle and Other Catching

223 223. Ts: Aeries owned by individual families and descended from father to son. Usually there were plenty of eagles. There was no idea of communal ownership.

225. At: A dry rattling hide was tied to a rope, lowered into an eagle nest, and moved around to frighten the young unprotected birds. The young eagles tried to fly away but were captured when they fell to the ground.

231 229. Tg, Ki: The young eagles, as with babies, were tied in a cradle. They were tied thus wherever they were moved.

240. Owens Valley: + (Steward, 257): eagles "raised in small wickiups."

223 242. Owens Valley: + (Steward, 257).

244. Ts: Wing feathers were taken only when old eagles, which could not fly as a result of gorging too much rabbit meat, were discovered and killed.

244a. Owens Valley: + (Steward, 257).

231 248. Ku: A small bird called scalp bird (tsonomö) was sometimes kept in a cage. It was not the mockingbird (toga sugu), which the Shoshone kept. Tg: Hawks were caught when young and tamed so that they stayed uncaged around camp.

Fishing

226 [134] 252a. Loud (156) mentions two genera of trout for area we are considering: mountain trout (Coregomus williamsoni) and big Pyramid trout (Salmo henshawi). To, Tö: Trout were [133] caught by Toe in both Walker and Pyramid lakes. These lakes are slightly brackish from mineral springs in them as well as from evaporation.

[P.424(B)]

226 Both lakes are extremely deep and have rather
[133] large rivers emptying into them, so that they are
not too salty for fish. Pyramid Lake claims the
[136] honor of supplying the world's largest trout;
specimens have been caught weighing more than
20 pounds. "Pyramid lake is just reaching a de-
gree of salinity sufficient to prevent human con-
sumption." Pyramid Lake was a third more saline
than Walker Lake in 1882 (Loud, 157). Kl: The
[825] Kuyui had the best fishing area in Nevada. Trout
were designated by seasonal names: spring trout
(tama arai), summer trout (tatsa arai), fall
trout (uva arai), winter trout (tomo arai). It
is to be doubted that these represent different
varieties. Arai is sometimes generic term for
fish. Ki: Trout caught only in Goose Lake and
its tributaries.

[136] 252c. "Kuyui, black-skinned fish of Pyramid
lake .... Chamistes cujus" (Loud, 157). Kl: The
kuyui is a large sucker-like fish, often weighing
more than 15 pounds, which is only caught in the
spring and early summer when it enters the
streams to spawn. The kuyui (pronounced by lo-
cal white people kwee-wee) occurred only in Pyra-
mid and Winnemucca lakes and the streams flowing
251 into them, especially the Truckee River. Great
quantities of this fish were dried each spring.
The meat was stripped from the backbone so that
from each fish two almost boneless pieces were
prepared. Only about 4 pounds of meat were ob-
tained from a 15-pound fish.

252d. Ki: + (Kelly, 97).

825 252e. Sucker called awagu. "Awago, red
sucker .... Catostomus tahoensis (Loud, 156).

252g. Minnows called pak'ui or hopakui.
Loud, 156: "tui-pagwI, a minnow or sucker ....
Siphoteles obesus or Lencidius pectinifer";
"hu-pagwI, minnow .... Richardsonius egregius."

252i. Red-side salmon called koa'arai, "cold
salmon." Silverside salmon called wovi-arai,
"wood salmon."

227 255. Paviotso: "The dip-net and gill-net"
(Curtis, 15:71). Tü: Fish net unknown in pre-
white times. Only conical basket used. Kü: When
the Küpa were at Nixon they employed the methods
of Kuyui. In their own territory, the Küpa had
different methods.

256. Ts: The Paiute fish net is similar to
that of Yurok (Kroeber, Handbook, pl. 7).

257. Owens Valley: Fish net same shape as
rabbit net (Steward, 257).

258. Wa: + (Smith, notes).

258a. Lovelock Cave: "Ice pick" (Loud, pl.
64,g and p. 107). Kü: Informant's mother told
him that the old-timers tied a sharp rock onto
a stick to use to break the ice. He thought it
similar to the one from Lovelock Cave. AL denied
ever hearing of such an instrument being used.
Ice was broken with any big stick. Wa: + (Smith,
notes).

227 259. At: Minnows caught by cutting hole
226 through ice and dipping them out with a seed
beater when they come up for air.

[p.425(A)]

N 226 227 260. To: - (LP). Ki: + (Kelly, 96): A troughed willow dam and trap. Ki: The weir described by DG was a trap as well as a barrier. Willows were stuck in the mud so as to form 2 parallel rows about 2 feet apart and extending completely across the stream. The ends of the willows above the water were bent and tied together to form a trough about a foot deep. The fish trying to leap the barrier were caught in the trough. It is similar to the one described by Kelly.

W [226 227] 261. Ki: Rock dam was only used to get suckers; trout were speared. Wa: - (Smith, notes).

262. Wd: SC denied the use of platforms for fishing for the Wada, but said the Hunipui employed them. Wa: + (Smith, notes).

263. Owens Valley: Steward, 251, reports conical basket used below willow dam. To: - (LP).

W [227] 264. Wa: - (Smith, notes).

269. Ki: + (Kelly, 96).

270. Ts: Willow bundle used to drive fish was called tuma'numa. Practice was known by ND but not used by his band, the Tasiget. To: - (LP).

272. To: - (LP).

272-273. Wd: Denied by BJ, who described a single-pronged spear; however, SC claimed the Wada used the harpoon and no spear. I am inclined to think SC correct.

273. Kü: Fish-spear tipped with 18-inch leg-bone of sandhill crane reported seen at Humboldt Lake (Leonard, 161). Remy and Brenchley, 42, saw 1 used on Carson River. Ki: + (Kelly, 96).

274. Ki: + (Kelly, 96).

275. Owens Valley: + (Steward, 251). Paviotso: "The spear, a two-pronged pole with which the fish were pinned to the bottom" (Curtis, 15:71).

W [227] 276. Wa: - (Smith, notes).

276a. Owens Valley: + (Steward, 251).

278. Owens Valley: Steward, 251, quotes from Chalfant's MS concerning fishing by aid of a fire on the bank. (See Note 293a.)

280. Kü: Leonard, 166, describes a bipointed hook, which was probably gorget type, seen used on Humboldt Lake. Paviotso: "Hook, made of two crossed bones" (Curtis 15:71). To: - (LP). Wd: Both BJ and SC claimed ignorance of type of hook used in old days, although both thought lines had been used.

281a. Kü: + (Loud, 41, fig. 8). University specimen 1-42988 from the Heizer-Krieger 1936 excavation of Humboldt Cave was carried and shown to informants, but none identified bone-barbed piece of greasewood as a fishhook. Lovelock Cave: + (Loud, pl. 51, p. 41).

286. Owens Valley: + (Steward, 251).

287. Owens Valley: + (Steward, 251).

293. All informants who knew of drugging fish said toza (Leptotaenia dissecta Nutt. var. multifida Jeps.) root was pounded and soaked in pools, streams, and the like. Steward, 251, re-

N 226 227 ports Smilacina sessilifolia Nutt. used by Owens Valley Paiute to stupefy fish.

293a. K1, K2. Both Kuyui informants independently told of stupefying brook trout by building a smudge near the bank of a creek and fanning the smoke over the water.

294. Owens Valley: + (Steward, 251).

295. Owens Valley: + (Steward, 249): Streams diverted primarily for irrigation, but fish taken. Since the Paiute to the north diverted streams for the express purpose for fishing, it is conceivable that irrigation was an outgrowth of diverting for fishing.

Animals Eaten

N 262 825 297. At: Dogs were eaten when the people were starving.

A [262] 297c. AE: Porcupine was used as food, but it also had a special prognostic property. If a sick man ate porcupine and it caused him to vomit it was a sign he would soon die; if it did not A [787] make him vomit he would surely get well. SF, being ill, wished for some porcupine to learn his fate.

297g. Owens Valley: + (Steward, 255): Gopher (mü'iya). Tö: Pocket gophers' holes were raided to get the store of tovusi usually found there.

297i. Ki: - (Kelly, 91).

N [832] 297k. K1: Wood-rat skin was used to charm girls. If a stone was rubbed on a skin and then thrown at a girl, she would lie down anywhere with the thrower.

297n. N. Paiute: küpa or köbö is probably Citellus douglasii or C. oregomus. Commonly called ground dog, ground hog, or ground squirrel.

N [501] 297p. Kü: White weaselskin used by shamans.

[777] 297r. Kü: Dried bats were used as charm (medicine) for gambling and love. 832

297s. Kü: A small elk, which lived in the tules, is said to have occupied Humboldt Valley N [136] before improved methods of hunting introduced by white people caused its extinction. K1: Elk known to have existed in California, but seldom, if ever, seen around Pyramid.

297z. Kü: "We don't eat coyote because he is uncle to everyone."

297aa. Ki: BA's great-grandfather was supposed to have hunted buffalo in Warner Valley. Buffalo (pagu'ts^{u}) hunted near Eaglsville (Kelly, 81). At: A buffalo skull was found by the Indians on Disaster Peak not far from McDermitt, Nevada. This find was probable basis for belief that buffalo once ranged in that country.

298. Bears do not occur in most of Paiute area. Owens Valley: Afraid to hunt it (Steward, 253). Kü: "Bear not eaten because it is aunt to everyone."

W [26] 298g. Wa, At: Lizards eaten when the people were extremely hungry. Wa: - (Smith, notes).

298h. Owens Valley: + (Steward, 255).

298m. Leonard, 117, says frogs were eaten.

Birds Eaten or Used

262 825 [194] 299. Ts: The bird list was obtained by showing bird pictures to ND, Tasiget informant, and recording the Paiute names for birds he recognized. Both English and Paiute names were used in questioning subsequent informants. "Red Book," "Blue Book," and "Green Book of Birds of America," by Frank G. Ashbrook (1931, Whitman Publishing Co., Racine, Wisconsin), were used for these identifications.

308. Identification: Corvus corax sinuatis.

309. Identification: Corvus brachyrhynchos brachyrhynchos.

313. Identification: Buteo borealis borealis.

331. tavavonikudik ("one who looks at the sun").

Insect Food

222 337. Tō: Caterpillars were obtained from Mono Lake Indians. Owens Valley: Piūga (Coloradia pandora Blake) were caught in trenches, baked in earth ovens or openwork baskets (Steward, 256). Although my informants described use of trenches by the Owens Valley Indians, they denied using them themselves.

262 825 114 222 338. Steward, 256, credits Aldrich with saying "koo´-tsabe [Ephydra hians Say.] .... occurred in Walker lake, ... Pyramid lake, and Soda lake, near Carson, Nevada, where they served as food," as well as at Mono Lake. Kuyui and Toe informants denied using these pupae, but the Pakwi informant said his people got them from Pyramid and Soda lakes. Leonard's statement (p. 118; also cited by Steward) that flies were collected from "the lakes" has been mistakenly attributed to Humboldt Lake. The Kūpa denied use of kutsavi. Leonard's account cannot be relied upon because of its inconsistencies and indefinite localization. His editors assumed it took from Sept. 4 to Oct. 10 to go from Humboldt to Carson lakes. Since Leonard mentions going directly from "these Lakes" to the Sierras, and since the Indian trail followed led through Walker Pass, I am convinced that Leonard described the taking of "flies" and use of pottery of the Mono and Owens Valley Indians. Leonard's ethnology must be accepted only after careful study and allowance for the fact that he wrote for popular interest largely from memory because "part of his narrative was stolen from him by hostile Indians" (Preface, 24). Walker's journal, to which he was supposed to have had access, has never been published nor is it known to have existed. Kl: DG knew that kutsavi once occurred in a little slough on the south edge of Pyramid Lake, but they were never obtained there for food, so far as he knew. He knew the Mono Indians ate kutsavi. "Kuzavi (larvae) .... were taken in fair quantities at Pyramid and at certain other salt lakes of central Nevada" (Curtis, 15:75). To: Some old-timers went from Stillwater to Mono Lake to get

Washo NT20
Achomawi NS5

N 262 825 114 222 kutsavi. There were none in Carson Lake. The Toe did not use the larvae said to occur in Soda Lake near Fallon. It was not important to them. Tō: Larvae kutsavi were obtained from Mono Lake by trade or expedition. Maggie and Goggles wondered why the Toe did not use the kutsavi which occur in Soda Lake, between Fallon and Hazen, Nevada. Pa: DW said he knew that kutsavi was obtained in old days from Mono Lake primarily, but also from Soda Lake and from a small slough near Pyramid Lake. Wa: Larvae were obtained from Mono. At: In the old days kutsavi larvae were found in the sloughs of Quinn River near Sod House. In the same place a green marble-like water plant was found, called ica pui ("wolf eyes").

W [222 825]

342. Tō: Ant "eggs" were used as medicine.

344. To: Informants said cicadas (kŭa) did not occur near Stillwater.

348. At, Sa, Tg, Wd, and Ki: Informants pronounced the word miju, the other Paiute bands said niju.

A [222 25]

356. AE: Grasshoppers were caught by encircling with fire to drive them together and roast.

358. AE: Grasshoppers stored in woven vegetable-fiber sack.

A [262]

360. Wd, Ki, and AE: Only antelope liver eaten raw.

W [262]

361. Wa: - (Smith, notes).

362. Tō: Deer heart and kidney only of his first deer was taboo as food to a youth lest become lazy. At: Deer heart was taboo to women and young men. A boy would be short-winded if he ate deer heart. Tg: Heart meat made all people lazy. Wd: - (SC).

364. Tg, Ki: Young people were allowed to eat cooked liver. Wd: - (SC).

W [262]

365, 368. Wd: - (SC).

367. Wa: - (Smith, notes).

368. Wd: - (SC).

N 796 262

369. Ts: Not only the first kill, but any game shot with bow (or gun) was taboo to a youth until performance of a ceremony. Neither father nor mother were allowed his first game, but the youth's brothers and sisters would eat it. This taboo did not apply to game trapped or clubbed. ND said he never ate his own kill until he was nearly 25 years old. At that time, an old Indian, not a shaman, suggested to ND's parents that the boy was old enough to eat his own game. ND then killed a deer which he carried to camp where it was cut up. ND was smoked over a small fire of sagebrush, and then a willow hoop, wrapped with strips of meat from the game he had just killed, was prepared and he stepped through it 5 times. Next a small piece of meat was cut from either the right or left side just behind the front legs of the deer and roasted, and then handed to ND to eat. "I was afraid. I had never eaten meat that I had killed. The old man told me to go ahead and eat; said it wouldn't hurt me. I thought I would be sick, but I took the meat inside me. It almost came up again, but I tried hard and kept it down.

Washo NT20
Achomawi N55

N 796 262 Next I went to the creek alone and took a bath. After the ceremony my mother and father and I ate things I killed. It didn't make us sick." The meat-wrapped hoop was hung in a tree for the birds to clean. Similar ceremony was described by Kuyui, Kupa, and Toe informants. To: Only heart of 1st deer taboo. Pa: Youth did not eat his own game until after a special ceremony which was performed after he had killed 4 or 5 deer. To free youth from taboo, "his mother chewed some of the deer meat mixed with sage and then sucked the boy's joints." He was supposed never to get tired after that. AE: Game killed by youth was taboo until after a shooting ceremony. A small piece of meat was hung up to serve as target for the boy to shoot at. As soon as he hit the target, but not before, was the taboo lifted.

A [796 262] 373. Tg: Father washes boy to end taboo.

374. Ki: Kelly, 80, describes ceremony similar to one told by my informants.

378. Kl: Father must distribute a deer, or if not available, 5 small game animals. Man eats very little for 10 days.

388. Owens Valley: Continence not required (Steward, 252). Sa: - (SL).

389. Tg: Hunter avoided sexual intercourse during day if he hunted.

391. Owens Valley: Hunter returned to sweat house to smoke and tell of experiences. Deer not brought into camp until next day, when other men fetched it (Steward, 252).

394. Wa: + (Smith, notes).

W [783] 396. Wa: All deer bones carefully thrown in water. Tg: Deer eyes and bladder kept from dogs.

398. Wa: + (Smith, notes).

399. To: - (LP).

N 796 782 401. To: - (LP). To, Tō, Sa, Tg, and Wd: Had offering ceremonies similar to this one described by BS (Toe): The ceremony took place the last morning of the big 5-day spring round dance. Just before dawn a half circle was formed at the west side of the dance place by basketry cups filled with Indian food. Each cup contained but one type of food, such as seeds, small pieces of fish or meat, piñon nuts, and so forth. Just as the sun came up the head man took each cup separately, danced around the circle of Indians, sprinkled the food in all directions, and prayed for a good season for all things. AE: See note 25 AE.

A [782]

405. Pa: DW said, "Deer has no gall except one in the tip of his tail. That is buried."

N 262 439 410. Acorns, obtainable only through trade or expedition from California, not important in the Paiute diet. The groups marked + insisted on their pre-white use in their areas.

N 415 N 262 413. Kl: Mortar and pestle used to prepare acorns obtained in California. Kuyui did not make mortars, just found them. "Old Indians, or maybe God, made them."

434. The use of cactus was denied only in

N 262 areas where it was said not to occur. Nowhere is it common.

443. Wd: BJ said he had heard that Kuyui brought piñon nuts to Burns in the old days to trade. I think the distance would prohibit such a thing before the horse was introduced. AE: Piñon nuts were obtained on the Saddle Back, W of Eagle Peak. The piñon nuts, small but good, were not important as food.

A [222]

443a, 446. Owens Valley: + (Steward, 241).

451, 453a, 458, 462, 464. Owens Valley: + (Steward, 242).

N [415]

466. Owens Valley: Conical baskets and buckskin bags used to transport piñon nuts (Steward, 242).

N 222 423

467. Owens Valley: + (Steward, 242). Although among several of the bands there was said to have been family ownership of plots, among none of these was it true ownership. One family might claim a plot, but anyone who wished would get nuts there. No mention was made of quarrels or stone throwing resulting from trespass, as was recorded by Steward, 241, for Owens Valley.

467a. As with family ownership, so with band ownership. Each band claimed a certain area because it usually went there for piñon nuts; however, it went elsewhere, often to an area claimed by another band, in event of crop failure. Owens Valley: + (Steward, 241).

N 252 262

468-470. Owens Valley: + (Steward, 242).

470. Chilled mush is assumed to be flour made of roasted piñon nuts mixed with cold water and eaten without additional cooking. Mush is made the same except the flour and water are heated.

Miscellaneous Plant Foods

N 252 222 262

471. N. Paiute: "Cane" sugar was obtained at Carson and Humboldt sinks in same manner as described by Steward, 245. Tö: The seeds of the tövusi were so sweet that sugar was not important. Pa: The Agai and Pakwi went to Carson Lake for cane sugar. At: The Atsa traded buckskin, moccasins, Indian potatoes for cane sugar from Stillwater (Toe). Old trail from McDermitt to Humboldt ran just W of Santa Rosa mts.

N [438]

471a. Sa: "Cane" sugar from Lovelock.

478-479. Wa: + (Smith, notes).

Other Plants and Seeds Used

137 222

Specimens of about 60 plants, most of which were used by the Indians, were pressed in the field and were presented to the U. C. Herbarium. I am indebted to Dr. Herbert L. Mason for identifications, unless otherwise noted.

483. Identification: Radicula curvisiliqua Hook., Cruciferae family (Steward, 242). Sisymbrium sophia, S. incisum Engelm., or S. pinnatum Green (Kelly, 98). Mason identified specimen from Reno as a Crucifera. This suggests that different genera of Cruciferae may have been designated by the same native term.

[p. 428(A)]

137 483a. Identification: Wyethia mollis Gray.
222 483b. Identification: Helianthus annuus L.
262 483c. Identification: Wyethia ovata T. and G. (Steward, 242). akö seeds used.

483f. Identification: Allenrolfea occidentalis Roem. kuhava seeds used. Habitat, extremely alkaline or salty places.

483g. Identification: Castilleia confusa Greene. taparogi bulb used. Habitat, protected dry spots of canyons or mountain sides.

[261] 483h. Identification: Eriogonum baileyi Wats. sanakö chewed as gum. Habitat, desert.

[317] 483i. Identification: Atriplex. Sünü seeds eaten; were probably an important source of salt, although only one informant, PS, mentioned this fact. Habitat, sandy spots near salt or alkali-encrusted deserts; near playa.

[278] 483j. Identification: Tetradymia glabrata Gray. Kl: DG said this plant furnished an arrow poison from its bark. Habitat, dry desert.

[261] 483k. Identification: Chrysothamnus nauseosus Britton. At the top of the roots of sigup, Indian girls and women found small lumps of some secretion. These were collected and chewed as we chew gum. Habitat, favored desert areas.

[278] 483kk. Identification: Parosela polyadenia Heller. mogodöhupi used as medicine. Habitat, favored desert spots.

[283] 483m. Identification: Apocynum cannabinum L. wihowi bark made into excellent fibers for rope, string, etc. Habitat, moist rich soil of river bottoms.

483n. Identification: Oryzopsis hymenoides Ricker. wai seeds used. Habitat, dry sandy hills.

483o. Identification: Mentzelia albicaulis Dougl. kuha seeds used. Habitat, sand hills.

[276] 483p. Identification: Nicotiana attenuata Torr. Owens Valley: + (Steward, 319).

483q. Identification: Rumex crispus L. pawia was considered native to Stillwater by LP, who said its seeds were eaten; PS said roots were used for medicine. Tidestrom, of U.S. Herbarium, in Flora of Utah and Nevada, said it (Rumex crispus L.) was introduced from Europe. Habitat, moist stream banks.

483r. Identification: Scirpus acutus Muhl. siavö furnished food in the form of seeds and root stock, also material for houses, cordage, footgear, and weaving. It was one of the most useful plants of the Northern Paiute.

483s. Identification: Typha latifolia L. toe roots eaten. The Indians around Stillwater were called Toe-dökado ("cattail or tule eaters") because they had little else to eat at certain seasons. When other food was abundant, toe was not eaten.

[286] 483t. Identification: Eleocharis palustris Roem. pamusivö used for weaving, bags, etc.

483u. Identification: Scirpus americanus Pers. avi, same uses as 483r.

[278] 483v. Identification: Artemisia tridentata

N 137 222 262 [278] Nutt. sawava leaves used as tea for colds, etc. My informants insisted this was in pre-white days.

483w. Identification: Atriplex argentea Nutt. unaka seeds used. Habitat, favored desert conditions, good soil needed. DV, a Pakwi, called the same plant sunu.

483x. Identification: Chaetadelpha wheeleri Gray. masai, an Indian lettuce, green vegetable food. Habitat, only favored spots where soil is good.

483y. Identification: Glypotpleura marginata Eat. commösigi eaten as greens. Specimen furnished by Miss Beyers, Indian Service teacher, from a collection made by her Indian students at Schurz.

483z. Identification: Hermidium alipes Wats. hiwovi used as medicine. Specimen from Miss Beyers; see note 483y.

484. Identification: Ephedra torreyana Wats. tsudupi tea for medicine; powder to use as salve.

N [278] 484a. Identification: Psathyrotes annua Gray. saiagava, emetic and physic. DV: "If one doesn't vomit he dies." Habitat, desert.

N W [278 226] 484b. Identification: Leptotaenia multifida Nutt. toza used for fish poison; smoked and chewed by Indians to cure a cold. Habitat, shady places on hillsides. Wa: The same word, toza, in both Paiute and Washo languages designates the root of Indian balsam. At: PS was first to mention use of toza as fish poison. He also mentioned rye grass (Elymus condensatus Presl.), watca wotavö, for house building.

484c. Identification: Chenopodium album L., from Steward, 1933, and Kelly, 1932.

W [362] 484d. Identification: Suaeda depressa var. erecta Wats., from Kelly, 98. wada seeds eaten. Wa, At: wada absent from Washo and Atsa areas.

484h. tövusi, nut grass. Habitat, meadows or stream banks. Steward, 245: "probably Brodiaea capitata Benth."; Mark Kerr of Independence, California, had "Taboose" identified at the University as Cyperus rotundus L., according to Frank Essene, Ms.

A [222] 485. AE: A crosspiece was placed on end of digging stick to serve as handle. Paiute name of digging stick is pörö.

N [249] 505. Owens Valley: + (Steward, 247).

509. Owens Valley: Tobacco yield was increased by burning, pruning, and irrigating (Steward, 319). Tg: The Tagö knew that tobacco grew better in burnt-over places, but they did not set the fires. Wa: - (Smith, notes).

N [342] 527. Wd: BJ said there were no caves near Burns, Oregon, but there were many of them on Juniper Mountain. These caves were thought to

N [744] have been inhabited during winter months, also used for burials. BJ had seen the caves, had never seen anyone living in them, yet remembered "old-timers" telling of the caves as habitations.

N [317] 529. Seven bands absolutely denied aboriginal use of any salt. Only PS of McDermitt even mentioned any salt from plants. Tö: The Tövusi went

N 317 to Alkali Lake near Topaz, California, to get salt. They did not claim this lake, but obtained salt there without payment. No one seems to have owned the lake, although it might have been Washo, MW said. Pa: Salt obtained at Rhodes Salt Marsh south of Mina (Steward, 325). DW said Osavidökadö ("salt eaters") have been considered a separate band only since the building of the railroad through that country; before the railroad the country was used only as a place to get salt. At: Free salt not known before white people. Salt-brush, Atriplex, and sūnū seeds were salty and that is all they used.

530. Sa: + (SL).

533, 534. Owens Valley: + (Steward, 255).

538. Owens Valley: - (Steward, 255).

539. Tg, Wd: "To dry meat faster a sort of sweat house was built and a fire was made inside" (DS). This was primarily only to dry faster; the smoking was incidental.

W [252] 540. Wa: + (Smith, notes).

542, 543. Owens Valley: - (Steward, 255).

546. To: - (LP). Wd: - (SC).

558. Sa, Pa, At: Feet dried with cords and skin were used in case of famine.

561. At: Earth oven used only for crickets.

562. Cooking in the thorax filled with water which was brought to a boil by means of hot stones is described by Kelly, 92.

568. Owens Valley: + (Steward, 255).

N 266 577. K2: Once during a hard winter a Kuyuidökadö killed his daughter-in-law and ate her. The rest of the tribe disapproved and chased him away. Kü: "Not so many years ago, just before the white people came, a family lived high in the mountains during a hard winter. The mother couldn't get enough food, so one day the eldest son killed her, cooked her, and offered some of the meat to his younger brother. The younger one refused and the elder brother threatened to eat him next. The boy escaped, ran to Lovelock (saituka tuwiwarai), told his story. The Indians tried to kill the elder brother but he hid, then ran away" (GM). At: "In hard winters when food was gone those Indians who appeared weak, like they would die, were killed and eaten by the stronger ones" (PS).

HOUSES

N 342 Speaking of a Walker Lake lodge pictured in Mooney, Lowie (p. 221) says, "while round in ground plan was not very regular in shape, being neither distinctly conical nor beehive-like." Informants were unable to give accurate descriptions of houses. When I showed them pictures of dome-shaped houses of the Pomo tule type, informants said that type had been used formerly, but upon seeing plate 3,c, Steward, a conical house, most of them said that type was also used. It is impossible to ascertain if house

N 342 constructions changed from domed to conical, as Kelly, 104, suggests, or whether both kinds were built at the same time. I believe house forms were not stable but depended upon the available materials and whim of the builder. Inasmuch as the framework was chiefly willow, dome-shaped houses were probably more common.

W [340] 580-581. Wa: + (Smith, notes).

582. Owens Valley: + (Steward, 265): Domed willow shade. At: In old days all Paiutes had was willow half dome or willow half circle with end leaning toward center. There were no flat roofs.

583. Owens Valley: + (Steward, 265). Ki: + (Kelly, 105, pl. 18,c); however, my informants said only brush enclosure was known formerly.

587. "Paviotso lodges were nearly hemispherical." "A very thick thatch of dry piñon needles was applied, and this sometimes covered with earth" (Curtis, 15:70, also pl. 78).

589. K: Picture of Pyramid Lake Paviotso dwelling (Lowie, 204, fig. 6). At: In old days some people would, at times, build no permanent winter camp. PS remembers his family wandering all winter much as they usually did only in summer. He did not remember why, yet thought it was to hunt. Although clothing was scant and often

N [291] wet, PS did not remember being cold. Nights were spent huddled around a fire with only the shelter afforded by a few sagebrush piled as windbreak. Ki: Dome-shaped winter houses were said to have formerly existed (Kelly, 104).

600. Kt, To, Tō, Sa, Pa, Tg: House was built of tule "mats" which were made by binding masses of tules between 2 or 3 pairs of sticks. The Tagō made also woven mats.

606. Wd: - (SC).

607a. To: - (LP).

613. At: A ring of willows was sometimes placed around fire to keep grass used to sleep on from catching on fire.

615. At: Paiutes used only tripod-type house after white people came. Wd: Tripod-type house used to be covered with buffalo skins. After buffalo left, grass and tules were used.

622. Owens Valley: + (Steward, 264). Ki: Conical houses borrowed from north (Kelly, 104, pl. 18,b). Some denied any shelter besides the shade or windbreak for aboriginal times (Kelly, 106).

628. To: - (LP).

629. Ki: + (Kelly, 104).

N [224] 631. Wd: - (BJ). Informant said buffalo had been seen near Saddle Butte, but Wada never hunted them. Ki: Tule mat sewed and twined (Kelly, 104, pl. 19,c).

633. Owens Valley: + (Steward, 264).

638. Wd: - (SC).

640. To: + (BS).

643. Wa: Door was of woven willows, that is, of basketry.

653. Owens Valley: + (Steward): Mountain house used in fall and winter had 2 upright poles and ridgepole.

[P.430 (N)]

Washo NTR0
Achomawi NS5

N 342 678. Tg: Although no special storehouse was built, an elevated cache was prepared and covered with a woven sagebrush-bark mat.

686. KH: + (AL). Wd: - (SC).

Sweat House

N 343 Sweat house: nasanovi (Atsa); navaduva (KHpa); navagia novi (Tagō).

688. K2: Sweat house is a recent acquisition from northern tribes. KH: + (AL). GN said old-time Paiutes took hot baths in warm mineral springs, but sweat-house baths were not known. AL denied this and insisted that her grandmother took steam baths and maintained that it was a Paiute institution. GN and AL both were used for some parts of list. Unless their ideas disagree no mention will be made; the reader may assume that all data are from GN or that AL substantiated data, unless a note explains the contrary. To: BS and LP both said that sweat bathing was a recent acquisition but it is now firmly instituted. + (Lowie, 308): "The Fallon Paviotso call the sudatory 'naBarinana.'" Pa: - (Curtis, 70). "At Walker lake sudatories were unknown" (Curtis, 169). Tg: Although the sweat house is almost universally used by the Paiute on Owyhee Reservation, DS said the Tagō never had it in old days. The Tagō Paiute learned it from the Warm Springs Indians, the Araitsi, a non-Paiute band. Sweat house first used by Paiute about 60 years ago.

689. Ki: + (Kelly, 202, pl. 19,b).

704. Owens Valley: + (Steward, 265, fig. 4). A conical earth-covered semisubterranean sweat house was denied by my informants.

713. Ts: ND had seen a gabled, grass- and earth-covered sweat house at Honey Lake, built against a hillside. Wa: "The sweat house was an earth-covered, conical hut over a shallow excavation. Three forked posts, set respectively in the center and near the rear of the pit, supported a two-piece ridgepole, against which willow poles and slabs of bark were leaned. Heat was generated directly by fire. The sweat bath, instead of being a regularly recurring event, was employed only to relieve actual physical ills" (Curtis, 94).

W [343] 727. Owens Valley: + (Steward, 266).

728. Ki: + (Kelly, 208).

733. To: + (Lowie, 308).

735. Ki: + (Kelly, 208).

744. Ki: Bather prays to sun (Kelly, 208).

745. To: - (LP).

747, 748a. Ki: + (Kelly, 208).

750, 751. Ki: "Women never used sweat house" (CW). "Women bathe alone sometimes" (KH). "Women and men sweat together" (BA).

753-759. Owens Valley: + (Steward, 266).

N [344] 763. KH: GN insisted that KHpa menstrual hut existed in pre-white days. He knew that Kuyui had no menstrual hut.

N 346 763,b,c. To: - (LP). Wd: - (SC).

764. Paviotso: "The dance house a brush en-

Washo NT20
Achomawi NS5

N 346 closure roofed with green boughs" (Curtis, 169). Ki: + (Kelly, 106): Used for shamanistic performances.

NAVIGATION

N 501 772. Wa: + (Smith, notes).

773. Owens Valley: + (Steward, 258). To: + [W 501] (Lowie, 250, fig. 32).

774. Owens Valley: One bundle of tules with gunwales served as balsa (Steward, 258). Ki: Two bundles of tules used to make balsa (Kelly, 150).

[A 501] 775. AE: Gunwales were made on balsas by binding small bundles around top.

776. Paviotso: Tule rope used to lash balsa (Lowie, 233).

N 502 783. Sa: A rabbit net was used as rope and stretched across stream during floods or high water.

FIRE MAKING

N 372 784. Kū: + (Loud, 96, pl. 49,a,b). Owens Valley: + (Steward, 276). Wa: + (Smith, notes).

[W 372] 785. Ki: Foreshaft of sagebrush. + (Kelly, 142).

786. To: Charcoal put inside cane to aid start of fire.

790. To: Horn sometimes used on drill.

[N 177] 791. Sa: Bow drill now used by Sawa, and although time of introduction is not known, it was probably after time of white people.

[N 172] 792. Kū: Willow hearths were most abundant in Lovelock Cave (Loud, 96).

792a. Ki: + (Kelly, 142).

793. Owens Valley: + (Steward, 276). To: - (LP).

794. Owens Valley: + (Steward, 276). Ki: + (Kelly, 142).

797. Owens Valley: + (Steward, 276).

799. Wd: SC had heard that the Tagō, to E of the Wada on a Snake River tributary, could start a fire by striking two stones.

MISCELLANEOUS IMPLEMENTS

Mortar and Pestle

N 412 809. Owens Valley: Not used in Owens Valley, but occurs in Death Valley (Steward, 241). To, Kū: + (LP). The Saidöka, people who lived around Humboldt and Carson sinks before the Paiute, made all mortars; Paiute used them when found, however (GN). AL said that Paiute at Lovelock made mortars. "My mother made a mortar about 40 years ago, and she saw others made." To: "All mortars were made on Jolis Peak when animals were people. Deer made them. The Indians just find them some place. Pestles made by Indians."

[N 773]

[p. 431(N)]

Washo NT20
Achomawi NS5

Metate and Muller

N 412 Owens Valley: + (Steward, 239).

830a. Ki: - (Kelly, 138).

N [303] 834. Tō: Paint was ground to a fine powder, mixed with water, shaped into a small brick and dried. Powder was scraped from the brick as the paint was needed.

A [356] 835. AE: Mortars and metates were left out so that the rain would clean them.

N [258] 844. Paviotso: Seeds ground on metate with a forward and backward motion (Lowie, 208, 204, fig. 2), but "a forward and sidewise motion" was also used (p. 215).

845. Most informants demonstrated a back-and-forth motion using both hands on the mano. However, the shape of some of the metates and the condition of their worn surfaces suggest that a rather indefinite rotary motion was used. Some manos were too small to be held in two hands, which would also indicate an irregular movement with one hand, probably rotary. I did not inquire whether one or two hands were habitually employed.

Mush Stirrer

847. Owens Valley: + (Steward, 246). Tg: Spoon of mt.-sheep horn and basketry ladle were used to stir mush. The looped stick used only to "fish meat from hot water." Wd: - (BJ).

Spoons, Dippers, Etc.

852. Lovelock Cave: + (Loud, 42, pl. 15,b). Kū: + (Loud, 42, pl. 15,b, g, i).

863a. Tō: "The old-timers never knew coiling. This just started with younger generation." It is possible that this is true for all Northern Paiute.

864. Paviotso: + (Curtis, 169).

N 415 866. Owens Valley: + (Steward, 266). Steward, 269, cites Leonard's reference to pottery on Humboldt Lake which I criticised in note 338. Leonard visited Humboldt, Carson, Walker, and Mono lakes and refers to them collectively as "these lakes." Since he visited Mono Lake, and since we know they had pottery there, it would be safer to assume that is where he saw it.

867. Animal-stomach bag only used when other container lacking. Sometimes hunter will have no basket jug and then will use stomach of game.

868. Owens Valley: Steward, 273, translates osa, "water olla." Ki: Kelly, 124 (pl. 21,c), calls o'sa', "water jar." Kū: Loud, 65, (pl. 67), "basket water bottle." Same as 1096.

Knives

N 412 W [412] 870. Owens Valley: + (Steward, 277).

871. Wa: + (Smith, notes).

[P-431(2)]

Washo NT20
Achomawi NS5

N 412 872. Owens Valley: + (Steward 227, and fig. 3,j).

W [412] 873. Wa: + (Smith, notes).

Scrapers

876. Kk: Broken cobble used to scrape inside of hide, especially elk.

883a. Kk: Scapula scraper from Humboldt Cave (U.C. Mus. cat. no.: 1-42991) was shown to informants. GN recognized scapula scraper and said it was used in old days to remove hair from hides. Specimen similar to Loud, 40, pl. 13,j.

Awls

885a-888a. Lovelock Cave: Awls from all these bones found in cave (Loud, 36).

890. Owens Valley: + (Steward, 271).

Drill

894. Owens Valley: T-shaped stone drills found archaeologically, but were not recognized by informant (Steward, 271). Kk: - (GN). Wa: + (Smith, notes).

894a. Wa: + (Smith, notes).

Flint Flaking

N 324 903. To: Neither BS, LP, nor LP's wife had ever seen any flint flaking, nor had they heard how it was done. More surprising, LP and his wife were ignorant of skin dressing.

906. Tg: DS insisted that the Tagö chipped flint by means of a second piece of flint. The flaker was said to have been white flint held between two sticks tied together or in the split end of one stick, or it was a large piece of flint that was partly wrapped with buckskin. Except that flint replaced the antler tip, the technique was the usual pressure flaking.

909. Ki: + (Kelly, 141).

Skin Dressing

N 281 912. To: LP and wife professed no knowledge of skin dressing. BS furnished facts here presented.

N [172] 924. Pa: "Only during last thirty years have Paiutes smoked skins."

WEAPONS

Bow

N 411 933. Owens Valley: + (Steward, 259). Wd: Self-bow only for children. Ki: Boys' bow (Kelly, 143).

935. Owens Valley: - (Steward, 259). Ki: (KH).

N [172] 937. Owens Valley: + (Steward). Lovelock Cave: + (Loud, 97, pl. 47, m) AE: Sinew-backed

[411]

NR13 Northern Paiute NR13
Washo NT20
Achomawi NS5

A 411 bow obtained by trade from "down below" in California. The Achomawi traded sinew for the finished bows, which informant called "hickory." Sinew glued on with fish glue.

N 411 940. Owens Valley: Steward, 259, cites Chalfant's account of (mountain) "mahogany bows with reverse curves at ends."

942, 945. Owens Valley: + (Steward, 259).

946. Kk: Sinew was wrapped not glued (AL).

948. Paviotso: "....the powerful recurved bow of mountain-sheep horn was not uncommon" (Curtis, 15:71).

953. To: - (LP).

954. To: - (BS).

960. Owens Valley: + (Steward, 259). Ki: Undecorated (Kelly, 142).

960a. Owens Valley: + (Steward, 259).

Arrows

961, 966. Owens Valley: + (Steward, 262).

967. Paviotso: Arrows without foreshafts (Curtis, 15:71). Ts: Shaft usually made of chokecherry; some cane.

968. Owens Valley: + (Steward, 259). Lovelock Cave: + (Loud, 97, pl. 47, k,l).

969. Lovelock Cave: + (Loud, 97, pl. 47, b,c).

970, 970a. Owens Valley: + (Steward, 260). Lovelock Cave: + (Loud, 97, pl. 47,a).

971. Owens Valley: + (Steward, 260, fig. 3,a).

972. Owens Valley: + (Steward, 260, fig. 3,d). Sa: Arrows for ducks not wrapped, as in Owens Valley, but a feather was tied near point to keep arrow from sinking.

973. Owens Valley: + (Steward, 260, fig. 3,c).

975. None of my informants made arrow points. For the most part their knowledge of types was gained from arrow points they picked up. In private and public collections in the area several types occur. The 2-notch type seems to have been the most usual.

W [411] 976. Owens Valley: - (Steward, 262).

985. Wa: + (Smith, notes).

988. Owens Valley: Used a yellow mineral (Steward, 263). Ki: + (Kelly, 145): spleen, wild parsnip, and rattlesnake poison.

990. Owens Valley: + (Steward, 263).

991. Owens Valley: + (Steward, 263). K2: Decayed blood was mixed with a yellow berry which gets ripe in September.

W [278] 992. Wa: + (Curtis, 92; Smith, notes).

995. Owens Valley: + (Steward, 263).

996. Ts, Pa: Have secondary release, arrow held to string with thumb and index finger but middle and fourth fingers are used to help pull on the bowstring. Wa: Informant recognized that the Washo have same arrow release as Ishi had (University negative 15-5957).

Arrow Straightener

N 413 W [413] 998. Owens Valley: + (Steward, 260, pl. 4, fig. 1, shows oval straighteners as described by other Paiute). Wa: + (Smith, notes).

[p. 432 (a)]

Washo NT20
Achumawi NS5

N NR3 [172]

1004. Lovelock Cave: + (Loud, 42, pl. 15,j,k).
1005. Lovelock Cave: + (Loud, pl. 15,j,k).
1005, 1006. Kh: + (Loud, 42, pl. 15,k).
1006. Lovelock Cave: + (Loud, pl. 15,j,k).
1009a. Arrow straightener similar to University neg. 15-4801, of a Klamath specimen.

Quiver

N 415

1012. Ki: + (Kelly, 145).
1013. Owens Valley: + (Steward, 268): for hunting.
1017. Ki: - (BA).
1017a. Owens Valley: + (Steward, 268): for war. Ki: - (KH).
[W 415] 1020. Wa: + (Smith, notes).
1021. Owens Valley: + (Steward, 263). AE: Pulled under arm during war. Wa: - (Smith, notes).

Miscellaneous Weapons

N 411 [172]

1021a. Lovelock Cave: + (Loud, 100, fig. 16).
1023. Owens Valley: - (Steward, 259). Pa: Tule padding was worn to protect arm from being chafed. Wa: Washo did not have shields but said Paiute did. AE: Elkhide shields were known, but were not common.
[W 411] [A 411]
1028. K2, Kh: GW knew of a stone-headed club that was found near Nixon, but he never heard of KUpa using them. DM described the tŏkuivamu as if it were well known and insisted that it had been used in pre-white times by Kuyui. He called it a tomahawk. Tg, Wd: These northern informants described a stone-headed club similar to the tomahawk of DM except that the stone was covered with buckskin. The hafted stone was sewed into wet buckskin which tightened and hardened as it dried.
[N 231]
1028a. Kh: GW had heard of Bannock's use of stone on thong, but doubted that the Paiute ever had such an instrument.

BASKETRY

N 285

Materials

1033. Paviotso: Coiled and twined baskets made by Paviotso, but coiling less frequent and for few types (Lowie, 233). Curtis states that Paviotso made only twined baskets, yet on his published photograph of "Paviotso Basketry" opposite page 74, 5 of the 12 baskets are made by coiled technique. Lovelock Cave: + (Loud, 65).
[N 172 177] Ts, To: Coiled baskets rare in old days, but they were copied from Washo at times. Twining was the fundamental technique. TO: MW denied coiling as old method (see note 863).
1034. Lovelock Cave: + (Loud, 69). Paviotso: "All Paviotso baskets are made by the twining process" (Curtis, 70).
[N 172]
1035a. Lovelock Cave: Twined tule mats, baskets, trays, and carrying cases were found (Loud, pls. 10, 17, 31, and p. 69). Tule baskets were
[N 432]

N 265 [418] made for temporary use, especially to transport fish, and were often hurriedly made for an unexpected use, then thrown away once the food had arrived safely to camp. Sa: - (JM). Wa: + (Smith, notes).

W [285] 1039a. K2: DM did not know where "old-timers" got basketry material. Wa: Dark brown and black

W [285] obtained from bracken-fern roots. These are buried before use.

1040a. Paviotso: "Shoots dyed black by burial in mud" (Curtis, 70). Kü: AL said willow was dyed brown or black just by burying in any ground near Fallon. Color depended on time material was left in ground. Sa, Tg: Informants said willow dyed black by leaving in hot mud.

Basket Weaving

It is interesting that the relative abundance of modern Northern Paiute weaves is just opposite to that of the basketry found in Lovelock Cave, near the center of the Paiute area. Wicker,

N [174] denied being known by informants, was the most common type in the cave; coiled ware, considered a recent innovation by the Paiute and less made than twined ware, was second in total number of pieces found in the cave; twined ware, considered by informants as the only true Paiute ware and still much more frequently seen in Northern Paiute basketry collections, was anciently only about a third as common as coiled ware and a tenth as common as wicker.

N [172] 1048b. Lovelock Cave: 1115 pieces of wicker work were found (Loud, pls. 27-28, and p. 60). A small piece of wicker basketry which I obtained from Humboldt Cave was shown to all but one informant. All denied Paiute use of the technique.

1049. Paviotso: "All Paviotso baskets are made by the twining process, ..." (Curtis, 15:70). Ki: HA said, when the technique was discussed, that coil technique was used but he denied that any specific basket was coiled when questioned concerning the several types. The

N younger men thought coiling a Paiute practice.

[177, 172] Coiling recent introduction (Kelly, 120).

1051-1055. Lovelock Cave: + (Loud, 65).

1052. Kü: - (AL).

1053. Kü: - (AL).

1056. Paviotso: "I observed a Paviotso woman proceeding from left to right, i.e., clockwise, in sewing a small, semiglobular coiled basket" (Lowie, 233).

1056-1057. Most of my informants were men and so probably did not know the intricacies of basketmaking; however, I tried to supplement their statements by asking the women. Ordinarily, all were unconscious of a fixed procedure and said individuals differed.

1057. Lovelock Cave: + (Loud, 66).

N [124] 1057a. Ki: A small piece of split-stitch coiling from the 1936 University excavation of Humboldt Cave near Lovelock was shown to informant, and the method of its manufacture was dem-

N 235 [124] enstrated. DG insisted the method was formerly employed at Pyramid Lake; however, I think it doubtful. His brother, K2, denied it.

N [172] 1059-1063. Lovelock Cave: + (Loud, 69).

1064. Bead work only in recent times.

1064a. Paviotso: Curtis shows 9 modern beaded baskets on copy of photograph opposite page 76.

W [285] 1066. Wa: Feather baskets made for Indian doctor; few made. Lovelock Cave: + (Loud, 68).

N [72]

Basket Forms

N 235 415 1075. Paviotso: "Trays (tsamön'ö, ya'ta')" open and closed twine (Lowie, 234, and fig. 19,a).

1082. Carrying baskets had different names according to size and use. Some were: tsata, kurus, idIwa, kawono.

N [227] 1091a. Paviotso: Curtis shows a bipointed "Nixon" type fish basket on photograph opposite page 74. K1: Jane Holbrook, 75, Paiute at Nixon, was commissioned by someone to make an old-time fish trap. It was still in her possession. Made of slightly whittled willows, it

had a coarse open-twined weave. As it was closed at both ends, it had an oblong shape, 3 feet long with a diameter of 1½ feet. Minnows were supposed to enter the trap by way of a hole, 2 inches square on one side. (See fig.)

N [291] 1093. Paviotso: Twined hats (Lowie, 233, 237, fig. 17). Used small basketry hat (Curtis, 70). Owens Valley: Used basketry hat for protection against pitch and tumpline (Steward, 241). K2: "Indians near Pyramid Lake had no hats. The ones near Susanville did" (DM). See note 1406, for use.

1096. (Same items as 868) Paviotso: "Jugs or bottles are twined and pitched, and are conical in .... lower half, and bulging to a hemispherical shape truncated by the neck in the upper portion"; bases are pointed, rounded, flat, and in some cases dented in the center (Lowie, 233-237, fig. 20,a). Wd: - (SC). Steward, 273, calls this "water olla."

1099. To, Tü: In old days Paiute made only pointed bottoms, round bottoms since white people's advent.

1101.

Baskets of Reid collection; photo by Robert H. Heizer.

[p.434-(2)]

235 411 1108. Owens Valley: + (Steward, 273). Wd: - (BJ).

1114. Paviotso: Mush bowl (Lowie, 233-234, fig. 13,b).

1115. When baskets of one type were made by both coiled and twined technique the generic name was used for both, except when they were distinguished by adding adjectival words "tŏt-sic'kwa," meaning coiled, or "tŏwic'kwina," meaning twined.

1117. Ki, 2: Field Museum has two pitch-coated coiled food bowls from Pyramid Lake (Steward, 271).

1118. Tg, Wd: Boiling basket pitched on outside then placed in hole so it would not fall over.

1119. Ki: + (Kelly, 123).

1120. See note 1115.

1121. Owens Valley: + (Steward, 271).

WEAVING

Skin Blankets

286 [172] 1140a, 1141a, 1142a. Lovelock Cave: + (Loud, 50, 51).

1144. Paviotso: + (Lowie, 228). Steward, 270, describes this type for Death Valley Shoshoni.

1144a. Owens Valley: + (Steward, 270).

1145. Ki: Kelly, 137, confirms use of vertical loom.

Feather Blankets

[287] 1156, 1160. Lovelock Cave: + (Loud, 50).

1157. Owens Valley: + (Steward, 270). Ki: - (Kelly, 136).

Vegetable-Fiber Blankets

1165. Paviotso: "For babies, blankets of sagebrush were made" (Lowie, 217). Ki: + (Kelly, 137).

1168a. Lovelock Cave: + (Loud, 56).

Nets

1180, 1180a. Lovelock Cave: + (Loud, 85).

Cordage

283 1184a. Lovelock Cave: + (Loud, pls. 36,h, 73).

1185a. Lovelock Cave: + (Loud, 73, pls. 35, 73). Ki: + (Kelly, 137).

1186-1190. Paviotso: "Used the twisted stalk of the flat tule (toibi) to make rope." "My interpreter and I, each weighing 185 pounds, were unable to tear such a rope apart when pulling at opposite ends" (Lowie, 233).

[172] 1189. Lovelock Cave: Rope (tule bark) found in cave had a right or clockwise twist, whereas

N 283 [172] string (twine) had a left or counterclockwise twist (Loud, 73).

1190. Lovelock Cave: + (Loud, 73): only .6 per cent of rope made by clockwise twist.

Pottery

N 328 N [114]

1195. The account in Leonard concerning pottery at Humboldt Sink must be disregarded because there is nothing in the story which would locate the pottery at Humboldt except an editor's note. All logic and internal evidence point toward Mono Lake as the area where Leonard saw pottery in use. Steward, 1932, 269, admits Leonard's reference to pottery in a note: "the pottery described here and that seen by Leonard at Humboldt Lake may ultimately connect that on the Columbia river with the Southwest." (See note 338.)

CRADLES

N 354 482

1245a. The first cradle used is a simple, twined basket, which is replaced when soiled, usually about once a week, until the child is about a month old when it is bound in the elaborate, rigid carrying cradle (Kelly, 132, pl. 28).

W [854 483]

1246. Wa, Pa: Cradle as in Owens Valley (Steward, pl. 9). This is different from most Northern Paiute cradles; see excellent examples in Kelly, pls. 30, 31.

1259. Wa: + (Smith, notes).

1260. Paviotso: "Cradle baskets have adjustable hoods on which appear in color phallic designs proclaiming the sex of the child" (Curtis, 71). Wd: Both BJ and SC, my two principal informants of Wada, were blind, which might explain why they denied that hood designs revealed sex of child. The cradles now have the different designs, and my women interpreters said they had heard it was an ancient custom. Ki: BA, blind informant, did not know hood designs were distinct for babies of different sex. Informants with good vision said it was a Paiute practice since "the world was made."

1266. Wa: + (Smith, notes).

W [304 756]

MUTILATIONS

1301. Wa: Shaman only. (See note 1334.)

N 304

1306. Owens Valley: -, yet Owens Valley Indian said Walker River and Yerington Paiute tattooed (Steward, 275). Ki: Tattooing not known to old-time Indians (GM). To: LP thought it was old custom of Toe, but knew no details. BS was certain the old Toe did not tattoo.

W [304]

1307a. Ki: + (Kelly, 116).

1308. Wa: + (Smith, notes).

1319. Pa: Child forced to lie in one position "until head set." No violent movement for most weeks after birth.

[P. 435(A)]

DRESS AND ADORNMENT

Necklaces

W [30]
N 301 [139 172]

1324. Wa: + (Smith, notes).
1325, 1326. Lovelock Cave: + (Loud, 105).
1326. K2: IM got his dentalia at Susanville about 30 years ago; 25 shells cost seven dollars.
1327a. Lovelock Cave: + (Loud, 42).
1332. Ki: + (Kelly, 117).
1333. To: Bought from California. AE: Only women used pine-seed beads. Were used as beads on dress. Obtained from California Indians W of Achomawi.
1334. Paviotso: "Some who paid much attention to appearance had a bone cylinder in the nasal septum" (Curtis, 69). Wd: Fish vertebrae strung to wear were the only bone beads.

A [30]
W [30]
N [172]

1335. Wa: + (Smith, notes).
1336b. Lovelock Cave: + (Loud, 42, also, pl. 12,c and University neg. 15-5931).

Belts

N 302 177

1337. Tg: Belts were made of wihavi (dogbane).
1340. Beaded belts made only since white contact.

N 302 296 [72]

1348. Paviotso: Men and women painted face daily with red or white material (Curtis, 69).
1361. Lovelock Cave: + (Loud, 109). Ki: "Red paint is yellow rock which is burned and ground."

A [135]

1362. AE: Blue paint in hole near Tittle Hill, SE of Alturas.

N [322]

1363. Lovelock Cave: + (Loud, 109).
1364. At: One Paiute word designates green and blue.

N [135]

1365. Ku, To: Yadupi was obtained in abundance from a site in White Cloud Canyon, SE of Lovelock. The property now belongs to Mr. John T. Reid, mining engineer, who called the shiny powder "hematite." Mr. Otto F. Heizer, another mining engineer of Lovelock, identified the material as Fe_3O_4, "speculorite." I suspect it is the same as that listed by Steward as "galena," which it resembles. It was used to ward off evil spirits, especially bad dreams. Ki: Yadupi got from Nixon Indians. AE: Yadupi was obtained from the Paiute even in early days before white people.

N [776]

A [439]

Hair Dressing

W [302]

1375. Wa: + (Smith, notes).

N 302

1378. Paviotso: "Men arranged the hair in 2 braids, with the ends wrapped with strips of otter fur" (Curtis, 61).
1382. Ki: – (Kelly, 115, but she cites De Angulo's statement that the hair was worn loose).
1386. Tg: Tagö women learned braiding of hair from Araitsi of Warm Springs, Oregon. Before that they just let hair hang loose. Borrowed braiding style before white people arrived.

W [302]
N [172]

1387. Wa: – (Smith, notes).
1390a. Lovelock Cave: + (Loud, 38).
1396. To: Pitch in the hair or on the hands

NR13 Northern Paiute NR13
Washo NT20
Achomawi N55

N 302 was removed by washing in water to which has been added ground piñon nuts.

1401. Ki: +, for youths and girls (Kelly, 115).

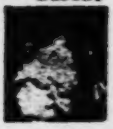
Headgear

N 291

1406. Paviotso: "They had basketry hats" (Lowie, 217). To: Only a few of the women wore basketry hats, and those women only wore them from time to time, especially when gathering piñon nuts.

N [285 177]

1408a. To: The twined sagebrush-bark hat was used after the arrival of the white people. (Figured here is a John T. Reid specimen, probably made by a Küpa Indian; Robert H. Heizer photograph.)



1416a. Paviotso: Badgerskin caps occasionally worn (Lowie, 217).

1423. Ki: + (Kelly, 114).

1425. Tg: Fur eyeshade sewed on cap. Ki: - (Kelly, 114, said eyeshades were only on caps).

1426. To: "No headband in old days" (GW). MW said she had heard of use for games even before the white contact.

Robes and Capes

N [284]

1432. Paviotso: Baby blankets of sagebrush made (Lowie, 217). Ki: + (Kelly, 135).

W A [291]

1436, 1440. Wa: + (Smith, notes).

1441. AE: Whole wood-rat fur turned inside out, served as warm mittens even before white contact. To: + (LP).

Shirts and Dresses

1444. Owens Valley: Women wore nothing above their waist, skirts from there down (Steward, 274). K2: Men seldom killed deer enough to supply skin clothes. K8: Only the best hunters were able to furnish their families with skin clothes. Most people wore nothing. To: The Tövusi were good hunters, consequently women had plenty of buckskins to make clothes. The Toe were less active hunters so that their women had to wear grass skirts. Wa: - (Smith, notes).

1445. Ki: Gown is shown by Kelly (pl. 20, a,b).

W [291]

1461. Wa: - (Smith, notes).

1462. K: Pyramid Lake Paiute buckskin shirt in Field Museum (Steward, 274). Ki: Picture of men's shirt and pants (Kelly, pl. 20,c,d). Wa: + (Smith, notes).

W [291]

Skirts

1475. Paviotso: "Men of the better class belted two deerskins about the waist" (Curtis, 69).

[p. 436 (A)]

Washo NT20
Achomawi NS5

N 291 1481-1483. Paviotso: "The more prosperous wore skirts reaching to the knees" (Curtis, 69).

1488-1497. Paviotso: "Women of the poorer families had only a small apron in front and another behind" (Curtis, 69).

A [291 287] 1493. AE: A shredded-bark apron was part of shinny costume, its only use.

1503. Lovelock Cave: + (Loud, 53). Ki: + (Kelly, 106): fiber skirt used by poor people.

W [291] 1508. Wa: - (Smith, notes).

Leggings

1516-1517. Paviotso: Men wore fringed buckskin leggings; women wore no leggings (Lowie, 217).

1517. Ki: + (Kelly, 109).

Footgear

N 291 281 294 1527. "Two-piece" signifies the basic part of moccasin, sole and short upper; additional top or tongue might be added to either type (Loud, pl. 21). Lovelock Cave: + (Loud, 47).

[172] 1538a. Lovelock Cave: Moccasins beaded with Olivella were found in Lovelock Cave (Loud, p. 47, pl. 21).

1539. "One-piece" signifies the basic part of moccasin, sole and short upper; tongue, top, or sole may be added. Wd: + (BJ). Ki: Kelly, 110, figures a moccasin in construction, and remarks it is like Wissler's pattern 8.

1540. Wd: - (SC).

1549. Wd: - (SC).

N [172] 1554a. Small moccasins with hair on found in Lovelock Cave (Loud, p. 47, pl. 22,e).

1555. Ki: Kelly, 109 (pl. 27), describes and pictures bark moccasin. (Figured are John T. Reid specimens.)

1556. Wd: - (BJ).

1560. Kü: + (AL); she said badger hide toughest material for soles, and that hair left inside to keep feet warm.

1561. To: + (BS). Wd: - (SC).

N [172] 1562. Sandal a sole with strings or straps to hold it on the foot. Kü: + (AL). Although many sandals were found in Lovelock Cave (Loud, pls. 22, 23), GN insisted that "the Paiute didn't wear shoes like Jesus wore. I've seen pictures of Jesus." Paiutes mostly went barefoot in old days and traveled at night to avoid hot ground, GN said. AL said she saw old Indians wearing sandals of tule, grass, and rush.

N [481]

[P.436(R)]

Washo NT20
Achomawi NS5

N
291
281
294

1564a. Lovelock Cave: About 80 tule-and-rush sandals were found (Loud, pls. 22, 23, and p. 55). Paviotso: Sandals worn (Lowie, 218; 207, fig. 5).

1565. Wd: - (SC).

GAMES

N
524
525

Ball Race

1577. Paviotso: Called wu'to'goin (Lowie, 262). Owens Valley: + (Steward, 287).

A
[524]

1580a. AE: Willow arch.

1587a. Pa: Footgear determined by racers, but all wore the same.

1591. Pa: Runners raced in relays; in most bands all runners together.

1593. Sa: - (JM).

Football

1595. Owens Valley: + (Steward, 287). Paviotso: "Men played a football game (watci'muin)" (Lowie, 262).

Shinny

1596. Owens Valley: + (Steward, 287). Paviotso: + (Lowie, 262): nazi''tsaka.

A
[524]

1621. AE: Referee has to see that sticks are carried properly. While running, sticks must be held vertical.

1623. Owens Valley: + (Steward, 287).

Hoop and Pole

1626. Culin describes the Pyramid Lake and Bannock hoop-and-pole games. At Pyramid the pole was 19 inches long, but the Bannock pole was much longer. At Pyramid the hoop was 2 3/4 inches in diameter (Culin, 495, 499). Hoop and pole called paci (DG) or baici (DM) in southern part of area, and nowikonoi (PS) in the northern. Owens Valley: + (Steward, 287). Paviotso: Called ipai'ciin. "If the hoop, which was only several inches in diameter, rested on the dart, the player scored" (Lowie, 262). Wa, AE: Old-time Washo and Achomawi thought to have played hoop-and-pole game, although none of the Indians of these bands interviewed could tell any details of game.

A
W
[524]

1635. Owens Valley: Course 50 feet long (Steward, 287).

1642. Ts: Pole through hoop wins bets and sometimes gets double pay. Sa, Tg, At, Wd, Ki: After one person has his pole through hoop, others get a throw. Those who do not get poles through hoop forfeit their poles and so cannot play until they get new ones. No bets.

1647. When a player threw his pole through hoop, the others were eliminated if they did not also throw their poles through. Ki: Kelly, 171, reports the hoop-and-pole game as it was described

524 525 to me, and says, "each one who missed forfeited his pole."

Ring and Pin

524 857 525 1665a. GN (KUpa) described the game which was common in southern part of area. Boys and men bet a certain number of finger thumps on the head between the eyes. If player did not catch the ring on the pin in a given number of trials he submitted to thumping, which was at times repeated until a large bump raised. Girls bet gum, pins, and other things. Men bet cigarettes or "puffs on a pipe." Game was played at gatherings so that everyone joined in fun.

Hand Game

524 525 1666. PS said the hand game became the gambling game par excellence of native western America. He said Charlie Monday, a Paiute of Owyhee, earned his living and traveled all over the country for years as a professional hand-game player.

1667. TU: MW said wood, bone, and horn "sticks" have been used only since about 1850; old-time Paiutes played with strings of beads.

[176] 1670. PS explained that finger loops were recent innovations which were supposed to make cheating impossible. Any number of ingenious devices were employed to cheat.

1671. Most informants thought strings of beads were used before "sticks" of bone or wood; however, they thought these materials were also played with before time of white people.

1678, 1679. Guesses were indicated as follows: thumb and little finger extended, other fingers folded, and then hand thrust out meant that wrapped "bone" is in outer hand of each opponent; all fingers extended and together, palm vertical and movement up and down meant wrapped "bone" is in inner hand of each opponent; all fingers extended and together, palm horizontal and sweeping motion to the right meant the wrapped "bone" is in the left hand of opponents; the same hand position with sweeping motion in the opposite direction meant the wrapped "bones" are in the right hand of opponents.

1680. By observing the reaction of opponents to trial motions or hand signals, the player might get a clue to the position of the "bones." Only when the hand signal or motion is accompanied by a vocalized signal is the guess complete. Owens Valley: + (Steward, 286).

1683. At: In old days there were 14 counters, then 12, and a few years ago the number was reduced to 10. Wd: SC said 20 sticks were used in old days, now 10 are used so that bets will be won (or lost) faster.

1685. Ki: Kelly, 173, confirms division of counters at start, but does not mention their being called "cooked" and "raw." Informants expressed surprised approval when I mentioned the native terms for "cooked" and "raw."

524
525 1686. When the counters are equally divided between the two sides they are called "raw" (sayu); counters which are won are considered "cooked" (kwazup). After one side has lost all its "raw" counters it is given the "raw" ones of the opponents. To win the bet, one must have all the "cooked" counters.

4-Stick Guessing Game

1691. Kl: Played by Pit River Indians; old Paiute at Pyramid Lake did not play it.

1693. Sa: The game wotatzi is played at Winnemucca as it is played elsewhere, except 2 instead of 4 sticks are used.

1706. Wd: 8 or 12 sticks are used.

1710. To: Spectators can place a bet on either side they wish.

4-Stick Dice

1714. Paviotso: + (Lowie, 262): called nâ-Boyo`'in.

1725. Sa: The 4-dice game in which dice are struck on ground is similar to navokoi, yet is a separate game.

Many Dice

1734. Ku: - (GN).

8-Stick Dice

1765. Paviotso: + (Lowie, 262): called wo'-gukoratsa`Ren; 6 cane dice used. Wd: BJ knew this game from Kûpa and thought it was known by Wada in old days. SC had never heard of it.

1777. Kû, To: When counting points, white was counted everywhere except with Kûpa and To-vusi; with these exceptions scoring was about the same.

1778. When only 2 are playing each is allowed 2 moving counters. In such a case, if all red or all white are thrown both counters move 8 places, the same is true if 7 of one color come up. For throws less than 7, only one counter is moved. These rules also hold if 2 partners oppose 2 others. If more than 4 players, each gets the indicated number of moves for only 1 counter (PS).

1788. To: Some games believed to have had 18 spaces. To: 20 spaces. At: Some games had 32 spaces.

Archery

524
411 Owens Valley: + (Steward, 287).

1795, 1796. Paviotso: Lowie, 265, learned of arrows being shot and thrown at target, usually an arrow previously thrown.

1810. Ku: "Bannocks threw long arrows but not these Paiutes" (GN).

[P. 438(A)]

NR13 Northern Paiute NR13
Washo NT20
Achomawi NS5

Ring and Dart

N 524 W [524]

1811. Wa: CR said he had heard of ring-and-dart game among his tribe, although he knew no particulars. Tg: DS had heard of game among other tribes. The Tagö did not have it. Ki: + (Kelly, 171, describes this as a ring-and-arrow game, in which one person holds the ring through which another tries to throw arrows). I conceived of ring and dart as the game where ring is held in the hand and darts are thrown at it.

Quoits, Juggling

1822. Owens Valley: + (Steward, 288).
1838. To: Juggling only introduced since time of white contact. Sa: JM thought juggling strictly post-contact. SL said it was aboriginal.

Foot Race, Stilts

1845. Wd: Women used to race.
1853. Tg: Girls also used stilts.

Jacks, Tops, Sling, Bull-roarer

1856. To, Wd, Ki: Playing jacks introduced by white people. Ki: + (Kelly, 171).
1859. Ki: Top spinning learned from white people.

A [224 411]

1868a. AE: Sling also used for hunting and fighting.

1869. Lovelock Cave: Baked clay balls were found which Gilbert Natchez (Kupa) thought were used in a guessing game (Loud, 109). Natchez denied such a game when I asked him.

N [534 789]

1870. To: Bull-roarer known only since 1850. An especially feathered arrow made a similar noise. At: Bull-roarer used only to melt snow. Whirrer of juniper had to be painted red.
1873. Kk: + (AL).

Cat's Cradle, Dolls, Water Pistol

1875. To: Cat's cradle denied as an aboriginal trait. GW insisted that no Paiute ever made string figures and when told that ND made them he said, "Old Nick learned that from the Saidöka; his mother belonged with them on the Pit River. She taught him." Ki: - (Kelly, 177, understood cat's cradles as a recent innovation from white people).

N [177]

N [787]

1875a. Kk: AL knew of string figure to "determine sex of child," but that was all. GW denied any such games.

N [177 357]

1883. To: - (LP). To: "All Paiutes learned to play with dolls from white children" (MM).
1886a. To: - (LP).

MONEY

N 436 177

1888. K1, K2: Although DG said bead money is a recent Washo acquisition, his brother, IM,

[p.438(8)]

N 436 177 439 W [436] insisted that bead money was very old among Paiute. Kü: Shell beads obtained from California to use as money even before white man arrived. Wa: - (Smith, notes).

Tobacco and Smoking

N 276 W [135] 1895. Owens Valley: + (Steward, 319): Field Museum has specimen from Smith Valley. Lovelock Cave: + (Loud, pl. 52). Wa: Stone for pipes obtained in mountains near Topaz.

1902. Ki: + (Kelly, 139): Kelly was told by some informants that the elbow pipe was aboriginal, others denied it. She shows an elbow pipe on her plate 32,b.

N [177 172] 1905. The monitor pipe was known to be a recent introduction.

1906a. Lovelock Cave: Loud (pl. 52,a).

W [276 756 887] 1910. Wa: Only "doctors" and a few old men smoked much in old days.

1914. Owens Valley: + (Steward, 319).

1915. Owens Valley: + (Steward, 278).

1916. Owens Valley: + (Steward, 320).

N [782] 1926. Tg: "One old Paiute from Steen Mountain offered smoke to spirits" (DS). He was Tötsikwökwa, or Tsi Rida Jim, a relative to Lee and Old Winnemucca.

N [756 782] 1928a. To, Tö: Shaman did not make offering of smoke to spirits. He did, however, hold the pipe toward the east and the sun would light it.

Tobacco

N 249 824 Paviotso: + (Lowie, 215): called pu'iBa^{cpu}.

1931a. AE: Skunk fat also rubbed on tobacco.

1933. Ki: + (Kelly, 181): said manzanita, Arctostaphylos nevadensis Gray, was mixed with Nicotiana.

MUSICAL INSTRUMENTS

N 534

Rattles

1944. Owens Valley: + (Steward, 278).

W [534] 1950. Pa: It was used only by Mono Indians when they came to Walker Lake to dance. Wa: + (Smith, notes).

N [172 756] 1953. Lovelock Cave: + (Loud, pl. 14, p. 44).

1960. "The Paviotso rattle was employed only by shamans, and consisted of the two ears of a deer sewn together" (Curtis, 71). Owens Valley: + (Steward, 278).

N [172] 1965. Lovelock Cave: + (Loud, 44).

N [281] 1970, 1971. Hoofs are first tied in line along a buckskin string; the string is wound about the end of a short stick to form a bunch.

N [178 759] 1973. Owens Valley: - (Steward, 278): his informants thought "musical rasp" used at Pyramid Lake. K: + (Lowie, 304): notched stick on skin resonator used in antelope dance. Sa: Notched rasp was introduced to Sawa with the Bear dance about 20 years ago. Previous to that time the antelope shaman was only one to use it.

NR13 Northern Paiute NR13
Washo NT20

N 534 Tg: Notched stick borrowed from north about 30 years ago.

Buzzers

1981. To: Plaything brought in by white folks.

Drum; Musical Bow

N [177] 1985. Owens Valley: - (Steward, 278): yet Owens Valley Indians said Walker Lake Paiute used drum. To: - (LP). To: Before white people, drum was unknown to Paiute. Wd: - (BJ). Single-headed drum obtained from Hunipui before white people arrived (SC). Ki: - (Kelly, 147): says drum was recently acquired, but my informants insisted it was always known. Paviotso: Drum not found (Curtis, 71).

W [538] 1994. Mono Lake: + (Steward, 278). Wa: - (Smith, notes).

Whistle; Flute

N [756] 2002. Paviotso: "The medicine men used also bird-bone whistles" (Curtis, 71). Wa: + (Smith, notes).

2003. To: Whistles also used by Indian doctor. Wa: Whistle was double type; used only by Indian doctor.

W [756]

N [177] 2004. To: Flute known since white contact. Wd: - (SC). Owens Valley: + (Steward, fig. 9, p. 277).

2005. Paviotso: - (Curtis, 71).

N [172] 2007. Lovelock Cave: + (Loud, 39).

MARRIAGE

2018. Owens Valley: + (Steward, 295).

2019. Paviotso: + (Curtis, 80).

2020. Wa: + (Smith, notes).

N [684] 2023. To: If a husband learns that his wife has been with another man, a fight always follows, after which both men leave the woman and will have no more to do with her.

N 595 [177] 2027. At: A polyandrous marriage in McDermitt now with woman married to two men who are not brothers. "In old days people would not allow a woman two husbands at once." (See Stewart, 1937.)

W [583] 2037. Wa: + (Smith, notes).

N 591 2039. Ki: Kelly, 166, reports "initial matrilocal residence was the rule."

2040. To: Residence variable; however, usually it is matrilocal.

N 684 2041. Ki: AL said women were stoned to death for infidelity in old days. To: Wife is beaten if caught in the act by husband.

2041, 2042. To: - (LP).

N 2045, 2046. To: - (LP).

586 2047. To: No divorce (LP).

548 2050. Paviotso: + (Curtis, 80).

[p.499b]

KINSHIP RELATIONS

N 606

2053. Paviotso: + (Curtis, 81).

BERDACHES OR TRANSVESTITES

N 836

2090. Tüvasa designated any sterile person as well as the sexually abnormal usually considered transvestites. K1: "Charlie Lowry is tüvasa. He can't make babies. His wife has four children and Charlie supports them because he loves babies, but someone else made them" (DG). T5: No tüvasa "because our Indians were good and taught their children right" (MN). MN once saw a Kuyui man at Virginia City who wore dresses, did washing, and so on. K1: JB knew of a Paiute man who wore dresses, did bead work, and so on, but he did not live in Fort Bidwell.

N [842 848]

2091. K2: See note 2090.

2091, 2092. Paviotso: + (Curtis, 80).

N [84-]

2100. GN: Women tüvasa "never menstruate or have babies" (Kü).

N [787]

2110. K1: To test a boy to see if he is really tüvasa, place him on a piece of paper or on some dry grass. On one side put a bow and some arrows, on the other put buckskin, awl, basketry (cloth, scissors, and thread), then set on fire paper or grass. Frightened child will pick up objects from one side as he saves himself. If he takes the bow and arrows, he is normal; if he takes the objects associated with women, he is tüvasa and will be funny and never make babies. The young man at Nixon who is said to be a berdache was submitted to the test and took the women's things. He isn't married (DG).

DIVISION OF LABOR

N 462

2136. T5: Most of the metates used were found already made.

POLITICAL ORGANIZATION

N 621 622

2141. Owens Valley: + (Steward, 304). Wa: CR thought there had been one "captain" for all Washo. Dick Bender named a separate "captain" for each of the three bands or divisions of the Washo.

W [621]

2142. Wa: "There were a considerable number of Washo villages, which were politically and socially independent of one another. Each community had its headman" (Curtis, 95).

W [622]

2150. Wa: + (Smith, notes).

N 634 535

2155. K2: DM is dance captain because he is interested in dancing. He engineered a big dance a few years ago and since then the other Indians have called him nügava voinavi and let him have charge of dances. Bull Tom, pusiava, and Harry ---, toraviwoya, were old-time dance

N 624 535 captains at Pyramid Lake. Even in the old days, men became dance captain merely by taking an interest in occurrence of dances.

2158. Tō: Band chief acted as captain of mudhen drive.

N [527] 2159. K + (Lowie, 306): "The Pyramid Lake Paviotso celebrated the kuyu´i^{i}-nō^{e}ga (kuyui dance), for which there was also a special master of ceremonies."

N [527] 2160. Wa: Hunt-chief had considerable authority, and conducted harvest dance just before piñon-nut gathering (Curtis, 95).

W [622] 2162. Wa: + (see note 2142; Curtis, 95).

PROPERTY

N 621 423 2165. Ts: Indians claimed piñon-nut areas and other places because their parents went there. It was not private ownership. It is like saying "my home town," or "my favorite fishing stream" (ND). K1, K2: All bands claimed certain areas, streams, mountains, valleys, and so on; still any Paiute could get food any place without fear of payment or trouble if he would ask permission. Even "Digger, Washo, and Shoshone would come to Pyramid Lake for kuyui fish." Wa: - (Smith, notes).

W [226]

2166, 2166a. K2: The piñon-nut area was owned by the band, yet it was subdivided among the individuals who claimed certain spots; notwithstanding this, everyone got piñon nuts where he wanted without payment or permission, unless "owner" was on the spot.

N [425] 2166a. Pa: DV said his father paid a horse for a certain piñon-nut range.

2168. Tō: The Tōvusi protected their piñon nuts and intruders' baskets were broken when they were chased away. Each family had several "claims" which could be used if crop failed in one place. These "claims" inherited from both parents.

N [776 782] 2173b. At: The hot spring was paid with bone beads and other things, which were thrown into it whenever one took a bath in it.

WARFARE

N 721 W [721] 2174. Ts: Individual encounters between Washo and Paiute resulted in some deaths; no war. Only real war was between Paiute and Sai (Pit River Indians). K1: The last war, with the Pit River Indians, was fought near Suttcliff, on W edge of Pyramid Lake. K2: Discoverers of eagle aeries owned them and had exclusive right to them. Trespass might result in fight. Aeries descended from father to son. Kū: The only Paiute war was against the Sai, the original owners of Humboldt River and Humboldt Sink. At that time Paiute all lived at Stillwater. As a result of the Sai's killing several Paiute who came to Humboldt Lake to hunt, the Paiute

N [423]

N 721 173

N 721 173 raided them and drove them out of the country (GM). To: Paiute killed Sai in Lovelock Cave (LP). LP said his grandmother was Sai. BS and MW agreed that LP had Sai blood in him which accounted for his meanness. To: The Tövusi joined Toe when they chased Sai from Humboldt Valley. This explains why so many arrow and spear points have been found around the now dry lake. Pa: The war against Sai is only one about which DW knew. "The Sai were from around Klamath River and raided Paiute, who finally struck back so hard that the Sai never recovered. All Paiute bands aided in battle. This happened three generations ago." Wa: Only one war between Washo and "Digger" [W 721] was remembered by LR. One person was killed. Washo and Paiute did not fight. The Paiute was a big tribe, but they did not like to fight. The Washo was a small tribe of good fighters. Neither wanted to start anything." At: The real Sai lived in Oregon and they were the ones killed near Lovelock. The Pit River Indians (igigawe) only called Sai because it came to signify anyone bad or warlike. The Atsa joined Kuyui in war against Pit River Indians (PS). Sa: The Indians in American army really won the World War. The Indians showed generals how it could be done. They formed a circle around German trenches (JM). Tg: The Pendleton Indians are the real Sai. The Tagö had trouble in old days with Araitsi (Warm Springs, Oregon), Sai, and Shoshone. Ki: Charlie Washo's father went to Pyramid Lake to fight against Pit River Indians. He got scared, however, and ran away (JB). AE: Two wars with Paiute are recounted by Pit River Indians. One was [A 721 173] generations ago, the other was in historic time and occurred in Achomawi territory.

2177. Ts: In the last great war with the Pit River Indians, ND's grandfather went around and killed all the girls who had been taken captive to prevent their escape and to prevent trouble at home. There were many people killed, "maybe 4000."

BIRTH CUSTOMS

N 778 852 753 2178. Ts: Mole flesh was dried, powdered, mixed with ocher and replaced in the moleskin, the whole to be used as a sex and gambling charm. It is dangerous to possess such a charm because it might enter one's body through a sore or something and kill owner. It causes sickness like blood poisoning. To: A mole charm is dangerous medicine. One made an Indian boy sick a [N 755] little while ago, and he would have died if the Indian doctor had not treated him. The boy was painted and father was forced to throw away his mole charm. Wd: Denied by SC and said by BJ to be very dangerous.

N 344 [115] 2179. K2: IM had never been a father and denied any knowledge about childbirth customs.

2181, 2207. K1: During 22-day confinement 5 baths are taken. First bath 5 days after

Washo NR20
Achomawi NSS

N 844 birth; 4 days separate first, second, third, and fourth bath; the last bath is taken 5 days after the fourth.

2181. Kū: GN said 60 days; AL, 22. Tō: 15 days or until well (MW). Pa: 10 days (DW). Wa: About 10 days (CR). AE: 2-7 days (SF).

W [844] 2182. Kū: - (GN). Ki: + (Kelly, 159).

2184. Wa: + (Smith, notes).

2185. Owens Valley: + (Steward, 289). Wa: + (Smith, notes).

2187. Ki: + (Kelly, 158): "parturient kneeled" and "the midwife supported her from behind," which seems contradictory to me.

2188. To: + (Lowie, 269).

2190. Tg: Held in case of difficult delivery.

W [844] 2191. Wa: - (Smith, notes). Tg: Belt of weasel fur helps delivery: fast animal, fast delivery.

N [759] 2199b. Wa: + (Smith, notes).

2202. Kū: + (GN).

2203. The Hunipui near Canyon City, Oregon, bury the afterbirth with the cord up as though it were growing. Ki: + (Kelly, 158). AE: Afterbirth is buried in delivery house or burned.

A [844] 2205. Tg: Afterbirth is placed on a bush. If it were buried the child would die.

2207, 2249. Paviotso: "After parturition the mother and the child were bathed every 5 days by an elderly woman, and the father received similar treatment from a man" (Curtis, 79). Kl: See note 2181.

2215. Kū: As with Kuyui, Küpa mother bathes 5,4,4,4,5 days apart during 22-day confinement.

2216. Kū: - (GN).

2217. Paviotso: + (Curtis, 79). Wa: - (Smith, notes).

2219. Kū: - (GN).

2221. Kū: + (GN). AL said baby bathed at same time as mother, 5 times in 22 days.

2222. AE: Baby is steamed if something is wrong with it.

2224a. Kū: See notes 2221 and 2215.

2225. Wa: + (Smith, notes).

2226. To: - (LP). Wa: - (Smith, notes).

N 846 2228. Kū: + (GN).

2229. See note 1365.

2229a, 2230, 2231. Kū: - (AL).

2230. Wa: + (Smith, notes).

N 844 846 2239. The first cradle and those used during the confinement were crude and simply made. (See Kelly, pl. 28.) Paviotso: "Every five days his child's basket is changed for a new one, and the five are all carefully wrapped up, and all put into a tree" (Hopkins, 49).

2241. There was no agreement, even within the same band, as to the correct number of permanent cradles (i.e., cradles used longer than 5 days) for a child. Some mothers made 5 different cradles after the ones used during confinement, other women used but 3. The same cradle is used for different children.

2448. Kl: Father bathes after 10 days if girl, after 6 days if boy.

[p. 844 (2)]

Achomawi NS5

N 844 846

2249. TŌ: A good hunter bathed the father and sprinkled him with feathers. Paviotso: see note 2207.

2250. TŌ: Father takes baby and runs with it.

2254. K1: 6-10 days. Sa: 10 days. Wd: About 30. AE: Abstinence until umbilical cord falls off.

A [846]

2256. TŌ: Father refrains from smoking until umbilical cord drops off. Wa: - (Smith, notes).

2257. At, Wd: Gambling refrained from for 30 days.

2267. Wd: Father even brings wood for other camps.

2271. KH: - (GN). Ki: + (Kelly, 160).

2273. KH: - (GN).

Twins

N 845

2284. Pa: "I know a woman in Fallon who let one of her twins die because she didn't feed it enough" (DV). Pakwi did not do this.

2284, 2285. Tg: DS was told he was a twin and that his twin sister was killed. He was hidden during the killing so that the two spirits would not leave together. Nowadays when one twin is not killed people think both will die if one does.

N [774 761]

Infanticide

N 847

2287. Pa: A deformed child is allowed to die. At: If pregnant woman eats anything which has been bitten into by a gopher her child will be deformed. A deformed child called nayla dŏköpŏ ("gopher ate some off").

N [842]

N 836 847 684

2293. K2, KH: DM and GN both said modern Indian girls are bad. If someone gives them a little whiskey, they lie down any place, so that they often get pregnant before they are married. The girls have an abortion or kill the baby. Old-time Indians did not do this. They never chased around before they got married.

GIRL'S PUBERTY

N 881

2304. muhadanomani, "moon runner." Paviotso: "When the first menses appeared, two elderly women led the girl out from camp, and the three made 6 or 7 piles of brush, after which they returned. This was done each morning and evening..." as sign of nobility and to make her industrious. Women constantly watched over her (Curtis, 79). AE: At first menses girl dances 5 nights, second, 4 nights, third, 3 nights. At these ceremonies, people gather from all around to enjoy singing and dancing. After dancing all night, at dawn the girl follows a special sequence of dances, then runs. After the run she sleeps. Her attendant combs her hair, cleans her. "If the girl has been good, hasn't been monkeying around with boys, the dance is easy. If she has been lying with boys already, her legs will get terribly tired and she will have hard

A [881 535 533]

[p.442(A)]

N 881 time to dance 5 nights." These dances are still held by Achomawi.

A [881] [535] 533 2306. Ki: + (Kelly, 162).

2307. Wa: Confined 4 days.

2309. Kū: Annie Lowry told me a special menstrual hut was always known by Paiute, but she told Lowie "that even in her mother's day seclusion was known only as a Shoshoni custom among her people" (Lowie, 273). Tg: Even today, nearly all houses on Owyhee Reservation have special "moon house" in rear.

N [343] 2321. Wa: + (Smith, notes).

2322. Wa: + (Curtis, 96).

2328, 2330. Kū: - (GN).

2330a. K2: At first menstruation girl is called "moon runner," because she has to run in a large circle, stopping 5 times to make a bed of young sagebrush. She lies on each a moment, then runs and makes new bed. "Moon runner" is accompanied by other adult girls and is followed by an old woman who carries a basket jug of water with which she bathes the girl at the end of the course. At the finish place a fire has been built by anyone. Here the old woman bathes girl and steams her as she stands over a smudge from green sagebrush. Hot rocks are mixed among the smoking sage so that steam rises when water is poured on. The girl standing straddle of the smudge and rock is bathed in steam. This ceremony takes place at dusk of first day of menstrual flow. At: Girl pulls 6 sagebrush and puts them on other brush before she takes wood home. Wa: Special dance held at first and second menses. Everyone dances all night the last day of flow. At dawn the girl is bathed by her mother who pours water over her head. Previous to this she has run twice to the mountain and made fires. During 4-day confinement girl eats nothing. AE: See note 2304.

2331. Paviotso: Girl secluded 25 days, but had to pile 5 piles of wood daily (Hopkins, 48).

2332, 2339. Kū: - (AL).

2340. Kū: - (GN).

2341a. Paviotso: Girl took bath at end of each 5 days of her first menstrual seclusion of 25 days (Hopkins, 48).

2342. Paviotso: Sweatbath taken to cleanse self after 5 days (Lowie, 273).

2345. Ki: + (Kelly, 162): or clothes were traded. Paviotso: + (Curtis, 80).

2348, 2351. Kū: - (GN).

N 841 [343] 2354. Ki: + (Kelly, 163): but on page 164 she reports that woman did not have to retire to special hut if red ring was painted on wrist or circle of red paint made in house; she also mentioned that this practice of seclusion has fallen into disuse.

A [881] [342] 2366. AE: If intercourse indulged in during menses, man will become impotent at early age.

2371, 2377, 2378. Kū: - (GN).

N 777 2372a. K2: If a woman and her husband wish to gamble during her menstruation, they paint a red circle around each wrist. Some think it a luck time.

[p. 442 (B)]

BOY'S PUBERTY

N 881 2382. Ki: Deer intestines wrapped on hoop which is passed over youth.

DEATH CUSTOMS

N 764 [772] 2402. K: Miss Bowler, Indian agent of Nevada, told of a burial that was unearthed near Nixon during the construction of a road. The body was flexed. Indian went on strike until skeleton properly reburied.

2412. Paviotso: "The bodies of warriors were cremated, others were buried" (Curtis, 81). Wa: + (Curtis, 97). AE: Body is carried to mountains where a grave is dug. The fire is built over the hole so that the ashes and remains fall into it and are covered with rocks and dirt.

A [764]

N [766] 2416. Ku: Witches cremated or thrown to coyotes.

2417. Wa: + (Curtis, 97).

N [775] 2421. Kl: Speech by old man or brother of deceased tells spirit to remain in land of dead so that living will not be bothered.

N [768] 2425a. Ki: + (Kelly, 168): said house torn down and transferred more frequently than destroyed.

2429. Paviotso: "Usually a man's entire property was distributed among his relatives" (Curtis, 82).

N [777] 2433. Ku: "It is bad luck to ever burn hair clippings, old clothes, and the like. Just throw them away." Paviotso: Hair buried with dead (Hopkins, quoted by Lowie, 283).

N 784 2450. Paviotso: + (Curtis, 82).

W [769] 2453. Wa: + (Curtis, 97).

RELIGION

Shaman

N 756 787 2471. Kl: Not only must the boy act in accordance with the dream he receives, but his parents also must follow the instruction the boy receives for them. If dream tells parents to paint their faces before breakfast and they do not, the boy will become sick, will die, because parents do not believe. An old shaman tells parents of conditions. If a boy's dream forbids playing with a gun, its barrel will become soft, droop, and curve down.

N 756 2473. Ku: "Shaman's powers are sometimes inherited from father to son" (Lowie, 294).

2477. At: In addition to power through dreams a boy wishing to be a shaman could learn the "doctoring" from an old shaman while acting as his assistant. Even if boy dreamed power he was taught some by old doctors.

N 756 731 2478. Paviotso: "Annie says in the Walker River district there was a mountain where people went in quest of a vision" (Lowie, 294). Ki: + (Kelly, 190): but rarely. AE: Each boy was

Washo NR20
Achomawi N35

N 756 781 taken once to a special deep lake where he was given a series of tests, and so on. An especially capable man was tutor. Boy was tested in swimming and hiking and was given a special method of drinking. All boys prayed and fasted for special powers desired.

2481. Kl: If a boy is sick, an old shaman decides if the sickness is a result of non-acceptance of power. The boy is given a willow to hold; if it shakes he is supposed to be a doctor, if it is steady, illness is due to other causes.

2483. Kl: If boy does not want to be a doctor, the old shaman sucks "power" from boy's forehead in the form of a stone, bullet, and the like. As the shaman exhibits the power, he asks the boy again if he does not want to keep it; if not, it is thrown away.

W [756] 2491. Wa: Indian doctor has pipe and special, small, feathered basket.

N 756 2492. Pa: Used eagle-wing whistle also.

2495. Ku: White clay sprinkled on paraphernalia (Lowie, 294). To: Jack Wilson used sand as ammunition to shoot rabbits. He also had power to melt the lead of enemy bullets or to make guns miss fire.

2498. Ku: Paiute doctors never whistled. If someone in room where shaman was doctoring were to whistle, shaman would drop dead.

Curing Performances

N 755 2505. To: Cigarettes have replaced pipe in doctoring; dreams tell how many cigarettes to use.

W [755] 2511. Wa: Shaman makes a fire and walks around it 4 times.

2514. Ku: Objects, such as snakes, flints, worms, were sucked out of patient after they had been shot into him by evil shaman. Ki: + (Kelly, 192).

A [755] 2526. AE: Big shaman places new medicine in disease objects and dispatches them into bad shaman who sent them into patient.

2540. Kl: One shaman rolled dust in cigarette paper and it turned to tobacco. Another put snow in his pipe and it changed to tobacco.

W [735] 2541. Wa: CR never saw "doctor" return soul of dying; he just heard about it being done by Washo.

Special Powers of Shaman

W [755] 2545, 2546. Wa: + (Smith, notes).

2549. To: - (LP). To: Rain water used to cure snake bite and the shaman caused rain.

N 755 756 2549a. To: - (LP).

2551. At: Old Chief Winnemucca was attributed magical as well as political power by the Paiute in Idaho, Oregon, northern Nevada, and California. PS said he could suck shot from a wound and stop bleeding.

[p. 443 (B)]

Washo NT20
Achomawi NS5

A [756 787] 2552. AE: Power for wound curing came from dream of frog.

N 756 789 2553. AE: Charlie Turner was last great Indian "doctor" who could make it rain at will. Just before he died, "maybe twenty years ago," he brought a bad storm when a rancher would not sell him a ton of good alfalfa hay but told him to take free some wild hay.

W [756] 2553a. Wa: The Washo had heard of Jack Wilson's power to control weather, but no Washo shaman possessed the art. Legends concerning the special powers possessed by Jack Wilson were extremely widespread. Some informants spoke of him as soon as I mentioned control of weather, others remembered hearing of him when I mentioned his name. Wd: Old Winnemucca said to have had power to control weather.

N 754 2554. To: See note 2549.

756 683 2558. Wa: + (Smith, notes).

2562. Kl: Poisoners became doctors as did other people, yet they used power for evil instead of for good. A good shaman could detect a poison doctor and upon his accusation the poisoner was killed and cremated. To: Death is caused by foreign object sent into victim by poison doctor. A good doctor can suck this out and save patient. Wa: CR and Susie said that Old Captain Pete's wife is a poisoner. They said she caused the death of Susie's son just a few months before I interviewed them on July 19, 1936.

Miscellaneous

N 755 756 [177] 2569. K2, To, Sa: In old days shaman's fee was returned if person died. Nowadays shamans do as white doctors and so keep fee regardless of state of patient. AE: Payment is not made until patient is well.

A [755] 2570a. At: See note 2477.

N 776 2574. Kl: In addition to the usual phenomena—mountains, trees, crows, snakes, clouds, which functioned as personal powers of shaman—the Northern Paiute had water babies (paoha). A mean water baby lived in Winnemucca Lake; it would cause the death of anyone who saw it. The one in Pyramid Lake was not so bad if placated by saying, "This water in lake is for both of us. Don't hurt me; we're both the same." A great green snake in Winnemucca Lake was also dangerous.

N 782 2577. To: Offering made to spirits by sprinkling seeds during the spring dances and by sprinkling on grave. (Also see note 401, To.)

N 782 765 2578. Kl: Dead were given food, beads, and other things, sprinkled on the ground while old man said, "Don't come back, stay away, we don't want you."

W [782] 2581-2590. Wa: - (Smith, notes).

2581a. Ceremony described under note 401, To.

[P. 444 (A)]

Nonshamanistic Curing

N 757 [84] 2595. Tō: John Wright, 38 years old, has been bled twice: once from the arms when they became stiff and sore because a menstruating woman ate a rabbit he had killed, once from the head to relieve headache. The latter bleeding was done by a Bannock woman at Fort Hall; the former was done at Stillwater.

Destiny of Soul

N 755 2599. Kū: Jack Wilson got a song that said the Milky Way is a trail to heaven.

N 276 2613. K2: Steward, 318, mentions muipō distinct from jimsonweed in Owens Valley. The bands I visited denied use or knowledge of jimsonweed, but several recognized muipō as the name of a powerful medicine "from Bishop." IM said it could be seen at night, its roots grew in 5 directions, it was good luck in gambling, it would strengthen horse and man if rubbed on or chewed, and he knew prayer was offered before and after digging it. IM knew that Tom Williams in Carson City used muipō. Sa: JW and SL said it was powerful magic, but dangerous, and would kill its possessor if kept too long. Pa: DV described muipō by saying, "It is like Spanish fly."

N [525 177] N 782

DANCES

Circle Dance

N 535 [226] 2618. Kl: Circle dance at any time. At Nixon it was held especially during Kuyui fish time, when Indians from all around came to fish.

Bear or "Back-and-forth" Dance

N [177] A [535] 2652. Kū: Bear Dance: Called "Back-and-forth Dance" (natotcakwi naga) and "Rasp Dance" (wūhū nagi naga). Introduced about 20 years ago, from Shoshone. AE: Achomawi had a Back-and-forth dance which was held in connection with girl's first-menstruation ceremony, but it was not the Bear dance.

2660. Kū: If the dance is free, any man touched is supposed to dance; if it is a "pay dance," the man could refuse if he wished.

2670. At: In old days each dance was held separately; nowadays all, or any, dances held at the same time.

"South" or Exhibition Dance

2674. Kl: DG saw this at Yerington but never at Nixon.

2677. Kū: Dance costume as in Steward, plates 7 and 8.

Crazy Dance

2711. Paviotso: + (Curtis, 85): tûnâă-nûgû was a clown dance.

2713. Paviotso: + (Curtis, 85).

[p. 444 (7)]

Ghost Dance

535 668 775 2715. K2: Jack Wilson revived and stimulated the old dance but did not teach any new ones. At: The last Ghost dance at McDermitt was about 1893. The shaman prophesied a hard winter which would kill all the horses so that the dead would have them on which to ride back after the resurrection, to occur the following 4th of July. The people danced, the hard winter came, the horses died, and so the Indians congregated at McDermitt for the arrival of the dead. The old people did not return and so there has been little mention of the Ghost dance since. However, this is not strange because they were told to discuss the secrets and promises of the movements only while still on the dance ground following a dance. Ki: Kelly, 179, after saying "evidence on Ghost Dance is both meager and garbled," gives quotations which indicate that the Kidū were exposed to it, but never adopted the dance seriously.

MISCELLANEOUS

Calendar

805 822 2720. At: August, "rye-grass-ripe month" (yaia möhū); September, "piñon-nut month" (tuva möhū); October, "jack-rabbit-digging-roots-month" (tuhiwi möhū); November, "deer-breeding-month" (na möhū); December, "buck-deer-stands-for-week-on-south-side-of-canyon-month" (roa möhū); January, "tracks-threw-out-on-one-side-month" (tamünida'a möhū); February, "earliest-plants-push-aside-last-year's-stalks-month" (tokwinai möhū); March, "green-grass-growing-fast-month" (puiwaya möhū). The other 4 months' names could not be remembered. Seasonal names used for one or two. Sa: January, "jack-rabbit-urine-on-snow-month" (roa möha); February, "first-young-jack-rabbit-month" (sötwa'a möha); March, "everything-green-month" (puimöha); April, "buck-berry-leaves-out-month" (kwasinö möha); May, "flower-month" (totsi möha); June, "Indian-potato-month" (yaba möha); July, "summer-month" (tatsa möha); August, "rye-grass-month" (yaia möha); September, "piñon-nut-month" (töva möha); October, "autumn-month" (uva möha); November, "deer-breeding-month" (na moha); December, "winter-month" (tomomöha). (SL.) Wd: "First-green-shoots-through-snow-month" (poimaya müha); "grass-

N 805 822 grows-high-month" (tokwinai müha); "Indian-potato-month" (tsoga müha); "salmon-month" (arai müha); "big month" (pava müha); "spring-month" or "ground-hog-shadow-month" (tama müha); "cold month" (tsösö'-öðð müha). (SC.) Neither the exact sequence, nor white man's equivalent, nor the remaining names could be given.

W [805 822] 2721. Wa: 7 month names (Smith, notes).

2721a. Kl: Spring (March-May), tama muc; summer (June-August), tatsa muc; autumn (September-November), uva muc; winter (December-February), tomo muc. Ki: + (Kelly, 152): mentioned 4 seasons, but also recorded 6 month names.

Astronomy

N 821 789 2726. Wd: - (SC). Thunder is driven away by throwing a knife outside (BJ). As I was questioning BJ an electric storm came up. With the first distant roll of thunder the interpreter, a cigarette-smoking, whiskey-drinking, tap-dancing Indian girl with permanent-waved hair, became visibly nervous. After the second or third thunderclap, although there was no rain, she asked us to move so that she could sit in the tent.

2726a. Wd: - (SC).

Whirlwind

N 751 2730a. Tü: Speculorite (yadupi), sprinkled around house or rubbed on body, protects from whirlwinds.

Omens

N 787 2736. At: The old-timers could talk to owls and could ask where misfortune or death occurred; now the owl's cry means a death, but no one can understand what place (PS). Individual tribes understand different birds; for example, the Pit River Indians understand meadowlark; the Oregon Indians understand the coyote. Bad news comes from the same direction as the bark.

Petroglyphs

N 522 773 2744. Paviotso: Phallic rock painting at Walker Lake (Curtis, 89, photograph). Wd: Petroglyphs are found in Happy Valley near Crane, Oregon.

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AMNH-AP	American Museum of Natural History, Anthropological Papers.
UC-AR	University of California, Anthropological Records.
-PAAE	Publications in American Archaeology and Ethnology.

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[For sanctions against shamans who fail in curing see also category 756 - Psychotherapists.]